

1608/S320.

FANCY-LOGY.

A

Discourse on the Doctrine
OF THE
NECESSITY
OF
HUMAN ACTIONS,
Proving it to be a
FANATICISM.

Treated in a Manner wholly New.

To which is added,

Some HEADS; by way of Instruction,
for a Design'd Lecture of RATIONAL
MORALITY and RELIGION; attempting a
compleat System, deduc'd from a Considera-
tion of MAN in the State of Nature.

In which is shew'd,

That enforcing Things for *Religion* against
Universal Reason, is not consistent with *British*
Liberties and *British Understandings*.

By J. LYONS,

Author of the *Infallibility of Human Judgment*.

L O N D O N,

Printed, and Sold by J. Purser, the Corner of Dog-
well-Court in White-Fryars; and by the Booksellers and
Pamphlet-Sellers in London and Westminster. 1730.

(Price 1 s. 6 d.)

FANCY-LOG

0235/8094

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OF THE

NECESSITY

OF

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Some Hints by way of illustrating
for a Better Understanding of the
MORALITY and POLITICS of the
complex system of the
non of Man in the state of Nature

In which is added

That concerning Things
Political, Moral, and Civil
Liberty and Justice

By J. L. L.

Author of the Philosophy of Human Nature





FANCY-LOGY.
OR, A
DISCOURSE
ON THE
DOCTRINE of *Necessity*.

Shewing it to be a

FANATICISM.



ANY Persons, to supply the
Want of a Liberal and Aca-
demical Education, as well
as some to remove the Bi-
gotries receiv'd thereby, a-
mong other Helps which
they have in this City, do often meet in So-
cieties for their mutual Improvement. Some

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of these have attained to great Proficiencies in useful Arts and Sciences, and to be beneficial Members of the Commonwealth; and to this we in a great Measure owe the Height of Learning and Civil Liberty we now enjoy. But there are also Philological Gentlemen, as some affect to be call'd, who with more Fire than Reason, and more Pride than Learning, make it their Business to endeavour to conquer in all Arguments. The Requisites to this, are principally a Number of Technical Terms to form a Cant of Language, which may make a Shew of Philosophy; it is not much to the Purpose whether they have any Knowledge of the Reason and Nature of Things, for Truth is far from being principally regarded, if this is accompanied with Logick enough to form Sylogisms; a bold Assurance, and the Happiness of a Volubility of Speech; they are qualify'd to assume upon the Modest and Diffident.

Many young Men, tho' of good Capacities, yet distrustful of themselves, and eager after Knowledge, do listen too readily to every Novelty which has the Shew of Philosophy: This is for want of having their Minds rightly fortify'd at first, whereby they often become the Dupes of these *Philologists*, and are thereby interrupted in their laudable Pursuits.

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To prevent which, when a Man sets out on a Progress to improve his Understanding and furnish himself with Knowledge, he must be Resolute to compare Things as they are in *Nature*; that is, as they appear to right Reason, and by general Evidence to be related one to another; which right Reason is no other than common Sense, but it is *UNIVERSAL common Sense*; he must arm himself with Manly *Fortitude*, never to be flatter'd, betray'd, or forc'd out of this common Sense. After forming this Resolution, he must be diligent and ready in attending to every thing which has the Pretence of Information and Instruction. But besides this, he must also propose AN END, never to be out of View, which is that by the Knowledge he is endeavouring at, he may be more capable of directing his Actions, so as they may conduce to his Honour, Pleasure, and Prosperity: By this Means he will be happy himself, and a Benefit to Society. A Man who has not this *End* and this *Fortitude*, is useless to himself and the World: He may attain to multiply sonorous Words with little or no Meanings; may catch superfine and superficial Notions, but his Passions and Weaknesses are liable to be made the Property of every designing Priest or pedantick Pretender to Philosophy, who is ambitious of dictating to him.

There is a Disposition too often found in Men, of desiring Dominion over others; when this is in a Soldier, he fights, and endeavours to cudgel People into Slavery. A Man who deals in Words and Letters, betrays them into it with Sophistry, and Amusement of uncommon Terms, to persuade them he is wiser, and knows better how to govern.

Mr. *Hobbs* lived in a Time when every Fellow, who could invent a new Notion and get a Text of Scripture to back it; if he had but Courage enough to speak in publick, never fail'd of gaining some Profelytes to admire him, and gape in his Mouth for fine Instruction: Here were Power and Slaves gain'd pretty easily.

One would be almost apt to think, that Mr. *Hobbs* had a Mind to share the Diversion with these Religionists, and see if he could not place Words and sophistical Arguments so as to catch and delude some Part of Mankind to himself. He found many wrought up to a Hatred against these Religionists, for their Knavery and Foolery; and improving on these Men's Passions, he work'd them up to listen to his Doctrine *Of the Necessity of Human Actions*, which pretending philosophically to overthrow the whole Scheme of Morality as well as of Religion, whether Natural or Reveal'd. When Men
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of strong Passions find Means put into their Hands to justify themselves in the Gratification of their Passions; they will never think it their Business to examine too strictly into the Truth and Reason of that Means; it is sufficient for them that it serves their Turn, and raises an Amusement.

I will not pretend to say expressly, this was Mr. *Hobbs's* Design, because I take no Pleasure in calling his or any Man's Sincerity in Question, tho' there is Reason to doubt it, as would appear, were it worth while to refer to those Tracts he has wrote on so useless and unsocial a Subject as this *Doctrine of the Necessity of Human Actions*, which I am now going to shew, affords no Matter for Philosophical Argumentation, but is as contemptible a Notion as was ever produc'd by an Enthusiastical Monk, or a *Rosycrucian* Philosopher.

My Business in Life, I perceive, is to fortify Men against such Impositions, wherever they are to be found; and not only to Priests, but also to the Enemies of Priests, am I an Antagonist, if they endeavour to confound the Understandings of Men to their Detriment.

For there is *one* End which it is to be expected I must always pursue, and that is, the establishing and demonstrating the Usefulness of
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of my own easy and natural Manner of Reasoning ; and therefore whatever Proposition or Doctrine I think proper to argue on, or to examine the Truth of, my Reader must be contented with me to be reduc'd from Metaphysical Flights and Subtilties to plain common Sense, from whence alone we are able to form such an universal Criterion of Truth, as an Antagonist durst not refuse who values his Reputation for Sense and Honesty. For

There is an eternal Distinction of Things ; one thing is not another, Bitter is not sweet, a Mountain is not a River, Theft is not Honesty, Love is not War.

The Application of Names given to Things, and our Agreement in understanding what one another means by those Names, demonstrate the Universality of it ; and were it not for this universal Agreement in the Distinction of Things, we should have had no Use for Words and Language ; our Appetites, Passions, Sympathies and Antipathies may be different ; but our Perception of the *Relation* and *Distinction* of Things on the same Proportion of Evidence cannot differ.

Therefore is it, that tho' one Man loves *Gentian* in a Glass of Wine, and another hates it, yet he that loves it does not say it is Sweet ; he makes the same Distinction between that and Sugar, or Salt, which the other

other doth ; and tho' he puts it in his Wine in a Morning, he puts it not in his Soup instead of Salt.

From hence then will arise this Criterion of Truth.

Whosoever speaks of Things as they are in their Nature, and their unalterable Distinctions, and as they appear to his own and to every body's common Sense, speaks Truth.

Whosoever speaks of Things contrary to their Nature, to their Distinctions, and to their own and every body's common Sense, speaks a Falsity.

In arguing to this Criterion, our Reasoning *must not be on IDEAS* ; for Mental Ideas are Conceptions of the Mind, and they may be the *Nations, Ideas, Perceptions, or Conceptions* of one Man only, or one Set of Men : Our Reasoning must be universal ; therefore, on Things themselves, their visible and sensible Relation as they appear to all Mankind, and then our Conclusion will be universal.

Mr. *Hobbs*, (tho' I have no Occasion to single out particular Men, therefore him) or those who follow him, assert and pretend to prove a General Mechanism ; and if they have any Consistency in their Scheme, one part of it with another, or any End to which they direct their Aim, it is this : That Things operate one on another by Contact, Materially,

ly, and Mechanically. Now it was an apparent Obstruction to this Theory, that a Man's Actions were not Mechanical, because they generally arose from within himself and his own Mind; therefore this Hypothesis would not hold universally, and consequently this Objection must be remov'd; for it was no great Difficulty, as they thought, to imagine the World and Things contain'd might dance themselves, by Chance, as *Epicurus* taught, into this admirable Order, or were so as they now are from all Eternity; and there was neither Choice, Intelligence, nor Agency, in the Production of them. But here lies the Difficulty; we think we see, and experimentally know, that Men cannot produce Things, nor perform Actions, without *Thoughts, Intelligence, Invention, and Agency*; at least, we had so little Philosophy, that we did not know but we saw this, and therefore in good and generous Actions we were apt to embrace ourselves with Pleasure at the Delight of having been the Authors and Agents of good and pleasing Things; and in bad Actions, People have hitherto been foolish enough to relent and give way to a certain Chimerical Consciousness, (for so it seems they say it is) and think they deserved Censure, and even Punishment, and be often Melancholy upon it. Now, to remove this Obstruction

struction to the establishing the Hypothesis of a general Mechanism, we are told, that we are not Agents but Patients, and are acted upon by something without us; and Robbery is not the *Original Action, Will, and Choice* of the Thief, but the Consequence of a *Force* upon him from something *without* him, compelling him necessarily to perform the Action.

Now, this seems to be such a daring Attack upon our common Sense, of which we are so tenaciously fond, that it is requisite to examine the Case by ourselves a little, and see what Proofs we have of our being Agents to fortify ourselves with Arguments for it, or at least to furnish out Questions in order to a perfect Satisfaction before we imbibe so new, surprizing, and dangerous an Opinion.

The first Reason which offers itself to prove I am a *free Agent*, is, that I can take up this Pen, and I can lay it down again; and this I do pursuant to *Reflections, Conclusions, and Resolutions* in my Mind, which chuses such an Action as proper to illustrate my Argument with: That there is such *Reflection, Choice, and Resolution* in taking up the Pen is indisputable Fact: As is also, that *my Mind* or (if you will) *myself* is more capable of this than my Pen, or any other inanimate Thing *without* me.

10 Secondly, The Reason why I think that our Actions are not impell'd from any thing *without* the Mind, and that there is no *material Contact* between the Object and the Mind forcing Action, is: There are no *Thievish Effluvia*, either Natural or Chymical, in the Gold in a Miser's Chest, or the Money in a Man's Pocket, necessarily forcing the Thief to steal them.

Thirdly, I think it was in my Power not to have done the Action, but to have let it alone, and done a contrary Action, or to have stopt in the doing of it and not have finish'd it.

10 I can't help perceiving, (if I apply myself to perceive) that *two* and *two* make *four*; but I can speak, and Speaking is an Action, and say, *two* and *two* are *five*: I know there was a Potentiality, or, in plain *English*, a Power in my Mind of hindering my Tongue from uttering the Words to the Moment they were utter'd: And I also know, that while the Words were speaking I could have stopt in the Middle of the Sentence, or in the Middle of any one Word, and not have finish'd it.

21 These three Propositions seem to me to contain the Sum and Account of every *Fact* and *Appearance to Sense* which can offer itself in the Case, and to every one who can read them and compare the Terms of them together:

gether: They are UNIVERSAL SELF-EVIDENT CONCLUSIONS, which require no farther Demonstration nor Series of Argument to prove them.

Notwithstanding I have not chosen what is commonly esteem'd *Philosophical Language*, but have deliver'd myself in plain and familiar Terms, yet these are Proofs to *Sense*, and therefore in Fact are *Physical Proofs*.

Now, if any Gentleman has a Mind to instruct us in a Thing we are ignorant of, and tells us we are in the Wrong in thinking our Actions are free, we expect he means to shew us that we have not taken in all the *Facts* and *Appearances to Sense* which should be consider'd in forming and compleating our aforegoing three Self-evident Propositions: And such is our Itch of Curiosity after Novelties, that tho' the Proposal is in direct Opposition to common Sense, yet we listen gratefully and with Attention, expecting his shewing such universal Facts and Appearances on this Side of the Question; and stand ready, on seeing them, to add them or subtract from the Account drawn up in our afore said Conclusions; that is, we expect as strong *Physical Proofs* and *Mathematical Demonstrations* to the contrary, as is done in the following Case.

An Astronomer comes to us and says, tho' you see, as you think, the Sun go round the Earth, yet I will prove to you that it does not go round the Earth, but the Earth turns round to the Sun: This, at first, is opposite to common Sense; but observe which way he goes about to prove it: He takes you into a Boat on a River, and shews you, when it swims easily by the Land, that the Land seems to move and not the Boat; and if another Boat is near you, it would not be easy to know which of the two Boats mov'd. This invincibly proves, that the Sun's *seeming* to go round the Earth is no Proof it does so; for it would seem so if the Earth went round to that, and this is a clear and just Reference to Fact, and universal Appearance to Sense. To go on farther in his Proof, he shews us the Planets, and their various and different Places; demonstrates Mathematically their Magnitudes, Distances, and Courses round the Sun; puts a Telescope in your Hand, by which you see the Satelites perform a Course round *Jupiter*; and can tell their Times, Places, and Returns; then he proves that the Moon performs a Course round this Earth; and if the Earth moves as he says, at such certain Times, we shall see *Jupiter* in such a Part of the Heavens, and also o-ther of the Planets, and his Calculations come true:

true : Then he reasons on its being more likely that so vast a Body as the Sun, and at such an immense Distance, should remain in the Center to warm and enlighten the whole Planetary System, as it is evident it does, than that it should take such a vast Compass only for the Service of this Earth, which Service is also better perform'd on this Hypothesis.

Now, here is such an Harmony in proving Things on this Manner, that the Mind is delighted and satisfied ; and it appears to common Sense, if not positively certain, yet in the highest Degree of Probability, and the opposite Hypothesis is inharmonious, unsatisfactory, and improbable.

The Attack upon our common Sense, by the Necessitarians, is much more violent and shocking than this ; for it touches us in every tender and valuable Part ; it destroys all our Notions of social and political Good and Evil, and is in direct Opposition to every rational System of natural and moral Philosophy ; nevertheless, we must with Courage and Resignation wait the Trial, *for Truth is Truth, whether we like it or not*, and therefore we will attend to this Novelty in Philosophy, and reasonably desire as strong Evidence on their Side of the Question as we have brought on ours. But while we are expecting such Physical

fical and Mathematical Demonstration as the Astronomer gives, behold! out come two or three unintelligible ambiguous Forms of Speech call'd *Propositions*.

The first which Mr. *Hobbs* sets out with is, *that he conceives nothing takes Beginning from its self, but from the Action of some immediate Agent without its self.*

Now he must mean by this, that Things in their material and natural Existence did not create themselves; and then who disputes with him; but 'tis evident by the Sequel, he design'd something opposite to this; or, secondly, he meant to assert, that Men's Actions take Beginning from some immediate Agent *without* himself, and then it is a presumptuous Assertion, without so much as attempting a Proof, of a Falsity in Fact, against universal Evidence and every Man's Experience.

Or else it is a dishonest Attempt to impose on Men's Understandings by the Means of a silly Sophistry, and playing with Words to draw them into a Concession to the Terms of his Proposition on one pretended Meaning, and then play off another by the equivocal Use of Words, like a School-Boy; who draws his Companion in to own himself to be an Animal, and then that every Ass is an Animal; then with the same Propriety of Speech

Speech with Mr. *Hobbs*, concludes upon him that he is an *Afs.*

So he draws them in to own Men's Actions are *something*; then neither Man nor any thing else took its Beginning from its self, but from something *without* its self; therefore Men's Actions take their Beginning from something *without* himself.

The next Proposition to be consider'd, is the mighty one, and that which contains the whole Force of this great and wondrous Doctrine. *Every Effect has its Cause, and every sufficient Cause must produce its Effect.*

I am really of this Opinion, if I understand it; for I say that every Action of Man is the Effect of some Cause, and every Man's Mind is a sufficient Cause to produce its Effect.

But stay, says a Necessitarian, we have a contrary Meaning by this Proposition; to which I answer, That I refer to any Man of common Understanding in the Use and Application of Words, and desire them to tell me if this is not as proper and just an Application of the Words as can be drawn from it; and if you have two Meanings in it, one in Opposition to the other, I say it is a knavish Proposition, and ought to be receiv'd with Resentment. If it is unintelligible, and no distinct Meaning can be found by an
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impartial Reader of it, I then say it is a silly one, and to be treated with Contempt and Ridicule; and therefore, 'till you are agreed among yourselves in mending it, or making a better, I shall not think it worth my while to consider it in a serious Manner.

The next Proposition is, as I think, Spinoza's; but its no matter whose it is: I consider it as I do the others, as the present Necessitarians give it us, *whatsoever is so, as that it could not have been otherwise than it is IS NECESSARY*; Men's Actions ARE SO as *that they could not have been otherwise, therefore they are necessary.*

Now if by this they mean, that when a Man has shot another thro' the Head and kill'd him, that the Action is as *it could not have been otherwise*; that is, the *Action of Killing* is done, and it is no other than *Killing*. Why really, if they mean this, I don't know but on very mature Deliberation, as such a weighty Matter deserves, but the Proposition may have some deep Philosophical Truth in it; and who can properly enough admire the most profound Wisdom and superlative Ingenuity of the Author of it?

But if he means, that it was not in a Man's Power to help Killing, I am afraid he is a Knave and tells Lies; and I am apt to think a Jury of good Men and true would be of my Opinion.

Opinion. I could have been glad to have refer'd him to a *Philosopher* for an Answer; but I don't know how it is, whether I am too dull or not learned enough at present; I can't see any Art or Science, or System of Philosophy, whether Natural or Moral, that has any thing to do with it, and he must therefore be contented to be try'd by the Fact, and then he will find, that, when the Pistol was at the Man's Head, he might have chosen not to have fir'd it; or, with a Turn of his Thumb at the Instant, might have fir'd it into the Air.

This is an Instance of Fact, and repugnant to Mechanism: Or, to give a stronger Instance, a Man may purpose a Journey and go forward, and without any external Object offering to him at all, by *Sight, Hearing, Feeling*, or any other Sense, he can stop and not go forward, and change that Progress or Motion he was in, for another Motion. A Man is therefore determin'd to Action, *spontaneously*, and *within himself*, that is to say, by his *own Mind*; and it is a Self-evident Falsity to say, his Actions are begun from any thing *without him*; which is the Assertion and Doctrine of the *Hobbiſts*, and is not only repugnant to Common Sense, but also repugnant to every Art and Science, or System of Philosophy, founded on certain and evident Princi-

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ples:

ples: It is asserting *Mechanism* contrary to the *Laws* of *Mechanism*, and therefore a filly Absurdity; which is not the Subject of Argument, and only proper for Ridicule and Contempt.

The Laws of Motion, which we commonly call Sir *Isaac Newton's*, are found in Nature, and every Phœnomenon of Matter in *Motion* or at *Rest*, declare aloud the Truth of them: The Ductil Heterogene and perturbed Particles of Air, nor the most rare and subtil of Light of the Sun, cannot stop themselves when in Motion, nor change the Direction or Line of Motion in which they are, and chuse another Line, nor when they are, at Rest can they put themselves in Motion; for all Matter is *inert* and *passive*, and wholly void of Power.

And if ever these Necessitarians appear again in Print, they must first of all publish a Treatise of Mechanical Philosophy in Opposition to the general receiv'd Laws of Mechanism; also shewing the Falsity of Sir *Isaac Newton's* Three Laws of Nature; to which, if they please to add, a Dissertation on the Difference between the Generous and the Mercantile Particles of some Gold, and the avaricious of other, Demonstrating how they may be distinguish'd by Colour and Feeling, I dare say the World will be oblig'd to them.

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Neither let them think, that I say this merely for the Sake of saying a quaint Thing. It is a just Demand upon them, and what they cannot excuse themselves from.

They have advanced a Position in Opposition to the receiv'd and well-known Laws of Nature, without shewing us our Error in taking those for Laws of Nature which are not so, or without giving us a New System of the Laws of Nature, of their own; they are not therefore on a Philosophical Foundation, nor can any Philosophical Argument be address'd to them.

When a Man plays a Flourish or Voluntary of his own *extempore*, on a Harpsicord, his Fingers move swiftly; yet some Keys are chosen, others skipt over, pursuant to a regular conceiv'd Design in his Mind; and every Note is *PURPOS'D*, tho' as it were instantaneously, yet before he strikes it.

A Man who will deny that there is *Invention, Design, Choice, and Regularity*, in such an Action, or will say, this Invention, Design, and Regularity is in the *Keys* of the Harpsicord, or in any inanimate Object or Objects *without* him, is as arrant a Fanatical Enthusiast, as any Pretender to Inspiration, and as such ought to be treated; if under a Delusion, with Pity and Instruction; if a designing Hypocrite, with Resentment; but never to be

heard, or read seriously, till the aforesaid Treatise against the known Laws of Nature and Mechanism is publish'd

I come now to consider your *Moral-Motivē* Necessitarians; I do not mean the *Hobbits* make no Use of these Arguments on Occasion, notwithstanding their being inconsistent with their general Mechanism; but I distinguish them, because there are not a few who tell you, they differ from Mr. *Hobbs* in his Machinery; nevertheless, they say Men's Actions are *necessary*, from *MOTIVES* which force them to do as they do, and they could not at any time have done otherwise.

• They lay down a very good, and, as I think, unquestionable Proposition, which is, *that every Action we do is pursuant to a MOTIVE in the Mind, and this MOTIVE necessarily determines the Will.* I have no Remarks to make, nor Objections to the Proposition; for I think it is giving a concise and just Account of a Man in his right Mind, who most certainly determines all his Actions to some *End* or other, which they call *Motives*; but the Manner of their demonstrating how it is NECESSARILY and FORCIBLY done by these Motives, is the Cause of our Difference.

• The Motives are, *Honour, Pleasure, Honesty, Lust*, and other of the same Nature; these, they say, either come into the Mind or arise there,

there, it is no great Matter which; they are there before a Man can act, and they push him on to Actions which he is *necessitated* to do, and can't avoid. As for Example sake, I understand they mean it is perform'd thus:

Miss Pleasure comes into the Cranium, and sits her down on the Glandula Pinealis; calls *Errand-Boy WILL* to her, and says, he must shew his Master to such a Lady: Immediately after come three Gentlemen in furr'd Gowns, like Judges, I suppose Brethren, because all of one Sur-Name, that is, DETERMINATION; and they give each their Sentence about the Fitness of it, in Opposition to one another, till at length, one of the greatest Power, my Lord Chief Justice, *last Determination*, bids *WILL* stop, and not go yet. During this, in comes my Lord Honour, and he takes *Miss Pleasure* by the Hand and leads her quite out of the Room; seating himself in her Place, and says positively, *WILL* shall not stir a Foot about this Business.

As I was going to give a farther Account of these fine Gentlemen and Ladies, and how I conceiv'd they usually proceeded in transacting such Affairs, my Antagonist fell a Laughing, and ask'd me what I meant; to which I answer'd, If I was wrong in their Dignities or Distinctions, I was sorry, and hoped he would set me right, and also describe them, that

that we might have their Pictures in the next Treatise of this Argument of Necessity by Motives, after the Manner of *Æsop's Fables*. Why, says he, I don't mean they are living Creatures; why really that's very surprizing, reply'd I, for here's a great deal of Business to be done which requires some very powerful Agents: Here are Nerves, Muscles, and Bones to be mov'd; then here's *comparing, deliberating, purposing, suspending, choosing* Things proper, and *refusing* improper; by which it seem'd to me that they should not only be *living* Creatures, but *Intelligent* ones too, such as I was weak enough to imagine Men were; and if these fine Gentlemen and Ladies do not do it, who does it? If one very plain honest Gentleman is come in to your Assistance, nam'd *Common Sense*, perhaps he has told you, that a MAN reflects on Things honourable and Things pleasant, and a MAN *compares, designs, determines, invents, &c.* and there are no such real Beings in a Man's Brain as we have been describing; but if you listen to this, you are no longer a Necessitarian.

Now I cannot see any Business we have to define and describe *Volition, Will, last Determination, last Judgment of the Understanding, Perception, &c.* I think it is enough for me to say what I am sure every one understands, *which*

which is, that a *Man* perceives, a *Man* judges, a *Man* determines, a *Man* wills ; and if a Necessitarian will not admit me this, then I desire him to give me the Pictures of *Judge Determination*, and *Errand-Boy Will*.

For to talk of *Will* being forced by *last Determination*, and that by *Perception*, is just like saying, a *Man* does not walk ; (if the Body and Head may more properly be call'd *Man*, than the Feet,) the Feet indeed walk, but the Body necessarily and passively attends the Legs, and the Head necessarily and passively attends the Body. And if this very Instance was truly and well consider'd, Men of Sense would be ashamed of the Gibberish used on both Sides in this Argument.

Of the same Family with these Motive-Necessitarians are the *Passion-People*, who say, *Anger*, *Love*, *Ambition*, *Hatred*, &c. force Men to Actions, and that every Action is necessarily impell'd from them, and a *Man* has no *Will* or *Power* to resist it ; nay, that he can do nothing if one of these or such like do not arise in his Mind to begin it, and afterwards lead his *Will* in a String to perform an Action they dictate ; but here's a Schism among these *Passion-People* ; some will have it that every *Passion* reigns in its Turn ; or when it can knock down another, and the Conqueror forces the *Man* to act : Others confine the *Man* to obey

they only two Passions; and say, that *Alternate Hope* and *Alternate Fear* force a Man necessarily to act; because, say they, every Action a Man does, is either from *Hope* of Good, or *Fear* of Evil. Now I used formerly to be contented to speak in a plain simple Manner, and say, a *Man Hopes*, and a *Man Fears*; yet there are some Casuists who very justly differ from me in this, and make but *one* of these two, calling it *Expectation*; that is, Hope is an *Expectation* of Good, and Fear an *Expectation* of Evil. In the first, a Man *reflects*, *reviews*, and *compares* several Things together, and from thence purposes to himself a Probability of *Good* to come, and then proceeds to do such Actions as are proper to obtain that Good; in the other, he sees a Probability of *Evil* to come; and he therefore chuses certain proper Methods and Actions to prevent that Evil, or defend himself from it.

But if this Way of Thinking and Talking will not please these Passion-Necessitarians, to make their Scheme a little less defective than it is at present: I desire to be set right in a small Doubt I have, which I will express in their own Way.

When a Man goes to fight, if he is never so angry, violent, or in haste, he will run a good way for a Sword, and not choose a Straw, tho' an hundred lay in his Way. Now I acknowledge

knowledge, the Renowned Knight, *Don Furioso Cholero* is very puissant ; also his trusty 'Squire *Will* is most humble and dutiful ; but by whose Wit or Understanding is it that a *Sword* is chosen to fight with and not a *Straw* ? But methinks I hear an Antagonist answer, very smartly to this and say : What do you mean by Picture-drawing here ? I never made my *Passion of Anger* more powerful, nor do more than the Patrons of Liberty have made *Will* do ; and if one can do Actions, why must it not be a real Being as well as the other ? And indeed I don't see but this is in a great Measure the Case : for some have talk'd of *Will* as a distinct, separate, powerful Agent, and therefore I am for agreeing the Case ; you give up your Knight, and I will my 'Squire, and we will be contented to talk intelligible *English*, like other honest People who have no other Use for Words but to understand one another's Meaning with ; and we will say, the *Man* is angry, the *Man* wills to fight, and the *Man* chuses what is proper for his Purpose ; for I am not going to prove the *WILL* to be free, but the *MAN* to be a Free Agent, not acted upon by any real Beings distinct from himself, within him, nor animate or inanimate ones without him.

The next Sort of Necessitarians are your Divine Pre-Science-People : These are the pret-

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tiest

tieft Dupes of the *Hobbists*, that a Man would
 ever desire to divert a Fit of the Spleen with.
 This Argument, from Divine Pre-Science, is Mr.
Hobbs's own; and from hence, it is not with-
 out Reason, that I and some others doubt of
 his Sincerity.. There is something merry in
 the *Priest-like* Manner of Juggling, in the Ma-
 nagement of it: It is evidently design'd to catch
 those who could not come at once into the No-
 tion of a general Machinery, because it sup-
 posed, there was no Business for any Author of
 Nature; therefore, says he, you shall have
 your God to please you; but then you know
 he is pre-scient, and if he knows afore-hand
 your Actions, then your Actions are fore-or-
 dain'd, that is, it is not in your Power to act
 otherwise than you do, because it would sup-
 pose you could render God's Purpose and Fore-
 knowledge unuseful. Now, do but swallow
 this, and you are catch'd as sure as any Gud-
 geon ever was: For the next Step is, that if
 you act in consequence of some FORCE on
 you, and you cannot choose your own Acti-
 ons, then you act no otherwise than a Clock
 does; that is, you are only a Machine of a
 finer Sort and Make: Do but digest this a
 little, and you have the whole System next,
 and the Mask is throw'd off; for blow once
 more, says the Juggler, and *Hey-pass, your*
God's gone, for Man's a Machine, and acted
 upon

upon from something *without* him ; and every thing does thus act upon another, and ever did so from all Eternity, and there's no Occasion for your Author of Nature.

I must not let this pass without observing, that for want of Modesty, to own *we do not know what we do not know*, as well as want of Fortitude to stand firmly to what *we do know*, we are liable to be made the Property of designing Sophists : We discover, that the World, Man, and other Things, could not give themselves Being, nor arrange themselves in that beautiful and harmonious Order in which we see them ; here is evidently *Wisdom, Power, Perfection, Invention, Choice, and Agency*, and this View of some of the Attributes of the Author of Nature every Day occurs to our Observation ; but when we come to trace him farther, we find ourselves in the Dark ; our present Capacities will extend very little beyond this. We conceive there are other great Attributes to be ascribed to God, but of those we can have no just nor proper Notion ; among which is this of his Pre-Science ; we know not on what it is exercised, whether Man, being by him design'd as a free Agent, and certain good Consequences and Pleasures attending his good Actions, and EVIL his bad Actions.

It is not easy to determine whether human Actions have been, or are the Object of God's Pre-Science ; or if they are, in *what Manner*, we are wholly in the Dark, and can see nothing clearly concerning it : But are we therefore to give up all the Knowledge we have of his Wisdom, Perfection, Power, &c. which we do apparently see ? For I never yet met with any of these *Hobbiſts* who could get over *Design, Intelligence, Choice, and Agency* : I have indeed found ſome who would perplex the Arguments with their Criticiſms on *Goodneſs, Wiſdom, and Providence* ; and the Original of this ſort of Atheiſm we may juſtly charge on the Priests, who have given ſuch a wretched Account of theſe Attributes, or rather have ſaid ſuch Things of God as are repugnant to them ; but the chuſing Things fit, and ſo admirably adjusting them to each other, does evidently declare well-concerted Deſigns, and that by ſome *Being* who had a perfect Underſtanding, and knew how to chooſe Things proper, and had alſo unlimited Power to execute what he pleaſed. Put it in this Light, and the Evidence is ſo ſtrong as not to be reſiſted ; but then they evade it again : For ſo tenacious are they of their Notion of Neceſſity, (even to a Delirium) that I have ſeen Neceſſitarians when they could not help owning there was a God : They have

have nevertheless said, that God's Actions are *necessary* also, which they attempt to prove by saying, it is not in his Power to act otherwise than according to the Fitness of Things; that is, according to Truth; and his Actions are consequently necessary to Truth; which is, that God is no Agent but a Patient, and *Truth* acts forceably on him; but as they have not yet told us what acts on Truth, I shall conclude they have only artfully chang'd the Name upon us; made a *God of Truth*; and that Agent, which is the Author of Nature, they call by the Name of *Truth*. Now, tho' I would not cavil for Words, yet I must tell them this is a mischievous Sophism; and a gross Abuse upon our Understandings is hereby intended.

No Man can be deluded by such Arguments as these, but one of a low mean Spirit: *Understanding* has nothing to do here: It is only a Passion of Hatred to Religionists, which leads him on, when at the same Time he is as great a Bigot as the most silly Enthusiast, and has only chang'd one Absurdity for another, full as ridiculous: Like him who finding himself impos'd on by the Doctrine of *Transubstantiation*, is converted from being a Roman Catholick to a *Muggletonian*; and these are the true *Mobile*, who are to be led about at the Pleasure of any one who can cunningly work on their Passions,

Passions, and insinuate himself as a Learned or Holy Man.

These are the Men, to whom if you name the Immortality of the Soul, tho' you offer Fact toward the Proof, and Philosophical Reasons, yet they call you Enthusiast; talk of Providence, they pity you as a mean unphilosophical Wretch: Yet these have Invented Images of the Brain, more repugnant to every Property of Matter than the Monkish Dreams of beatifick Visions, and Possessions of the Devil; the Stories of Witches and Faries, are rational consistent Amusements in Comparison with theirs, for they make real Beings of the Prosopopœias of Poets, and the Allegories of Mythologists.

Nor will I leave them a Pretence to say I am carving out ridiculous Things of my own Invention, and then laughing at them. I will therefore put one more Case, and they shall speak in the Words they would chuse themselves, and let us see what we can make of it.

A Man, by contemplating on several Things, comparing them and reviewing them, apprehends an impending Danger; in order to prevent it, he prepares either to fight and resist it, or run away from it, as by several Debates and Reflections within himself appears most likely to preserve him from it: These seem to

Men

Men of plain Sense to be the Act of a Man's Mind. Poor unphilosophical Wretches, says the Necessitarian, you don't see you act pursuant to a *MOTIVE* of *Self-preservation*, which comes into your Mind from something *without* you, and that it is not a free Action of your Mind, but you are necessarily forc'd by that Motive *Self-preservation* : But, reply'd I, how comes it to pass that I first resolve to run away from the Danger, but presently after I think it best to fight and resist it, and by what Means is it that I choose a Sword and not a Straw to fight with? Why there your Ignorance appears again, says the Necessitarian; for you don't observe that what you call *thinking-it-best* is a *Motive* which necessarily forc'd you to it.

Now before a Man offers to object, he ought to be sure there is Matter of Objection, which I declare I do not see there is in this Case : Some farther Information about this Matter I should be glad of, because it is out of my common way of thinking; but no Matter of Argument appearing, I acquiesce and say no more. Nevertheless, out of Gratitude to a Gentleman I receive so much Instruction from, I thank him, take him by the Hand, I confess, with a sly Intention to feel his Pulse and see if he is not in a Fever, which if I discover, and hear him talk tolerably

rably of other Things, I take the Liberty to desire he will please to bring along with him the Pictures of *Captain-General Self-preservation*, and *Myubeer Van Thinks-it-best*, and of the Horses on which they ride into the Mind: Why, says he, who talk'd of a Soldier or a *Dutch Burgo-Master*? How, Sir! reply'd I, have you not describ'd real Beings to whom you ascribe great Power to perform Actions, and also Intelligence too, just such as we apprehend Men to be; and I thought they must be material, because I know you have as great an Antipathy against Spirits as some have against a Cat; and from thence I suppos'd you did not mean good or evil Angels, no nor Fairies or Witches. However, I perceive it is proper to put an End to this Conference at present, to give you Time to examine whether you understand yourself, and be better provided to declare what it is you do mean.

But I have one very grand Objection to answer, which I will put in its full Force, that is,

' You have laugh'd at our Motives and external Objects being the Cause of Men's Actions; but then you talk of the *Mind* being the Cause; now you agree with us that the *Body* is a Machine, and all its Motions Mechanical, Pray what is this *Mind* which moves this *Machine*, did you ever see it or feel

‘ feel it, or can you describe or paint it, since
 ‘ you call upon us to paint our Motives? It
 ‘ is as inconceivable that this *Creature* of your
 ‘ Brain can move a material Body, as the
 ‘ *Creatures* of our Brain, that is, I can as ea-
 ‘ sily conceive that *Hope* and *Fear*, or *Honesty*,
 ‘ can move a Body as that *Mind* can: We
 ‘ therefore desire you to give us a Picture or
 ‘ Description of this Mind.

Now, supposing as indeed the Truth is, I
 can’t give any clear and adequate Description
 of what this Mind is, will it follow from
 thence that there is no such Being as MAN,
 which begins his own Actions? I say a Man
 made my Hat ---- No, says a subtle Philologist,
 I deny it, and put you upon the Proof of it:
 Tell me then where it was made? whether
 at *London*, or *Bristol*, or *Southwark*? or whe-
 ther three Months ago or three Years ago? if
 by an old Man or a young one, or by a Boy?
 nay, is it not possible it might be made by a
 strong Woman, nor not impossible but by an
 Hermaphrodite?

This is exactly such a learned Argument
 as the other; but remember all I said was,
 that my Hat is made, and it did not make
 itself, but was made by a Man; and I will,
 to please you, mend the Proposition, and in-
 stead of saying it was made by a *Man*, say it

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was

was made by *somebody* ; and just so I will do in the other Case.

It is an immediate self-evident and experimental Truth that ACTIONS ARE DONE ; and there is Intelligence, Design, and Choice in the doing them ; and that there are no real Beings distinct from the Man within him, nor any without him, which do these Actions ; and that the Nerves, Muscles, and Bones cannot design nor begin their Actions : I say the MIND has design'd and began these Actions ; or if they will not like the Word Mind, let it be the *Mind-of-Man*, or the MAN, or somewhat of *Man* has done it.

And my daring to own *I do not know* what *I do not know*, and not presuming to describe what I have no adequate Idea of, does not prove that there is no such Thing as *Intelligence and Choice* in *Man*, or that their *Mynbeer Van Thinks-it-best*, or Objects *without* have Intelligence, and a Man has it not, any more than my not being able to tell where and when, and who made my Hat proves that it made itself, or was made by a Horse.

There is scarce a County in *England* which has not some *Causeway, Trench*, or other *migh-ty Work*, of Antiquity ; which the Peasants affirm to be done by the *Devil or Spirits*, because they are ignorant of the Authors and
Work-

Workmen : and this, as ridiculous as it seems, is in every Circumstance exactly parallel.

So that the Difference between us is in a Quantity of Presumption which they have more than I : I am contented to make one immediate Deduction from the Matter of Fact, and Appearances to Sense, which are consider'd in this Case ; or rather to take the Sum and Amount of those Facts without any Additions of my own, and then I stand resolutely fix'd to this which I HAVE seen, and will not be perswaded that I am blind, or delude myself, or be deluded out of it ; while they, after their Understanding will go no farther, run giddily on inventing Chimeras to supply their Deficiency. Which Inventions of the Brain must be repugnant to Matters of Fact and Appearances to Sense ; however they jumble them together ; from whence, instead of clear and universal Conclusions, they deduce nothing but heterogeneous Propositions, compos'd of Inconsistencies and Contradictions ; and thus they confound their Understandings, and lose all the real Knowledge they had.

But these Necessitarians have jingled together Terms of Art used in Metaphysical and Physical Enquiries ; and tho' to an attentive Ear the wretched Discord is immediately heard, yet too many *Tyros* in Science, and some of good natural Parts, but distrustful of

themselves, have listned to the sonorous Cant and taken the Asserters thereof for sublime Philosophers; whereas did People but examine it as such Things ought to be examined, it will be found that the Doctrine of Necessity has just as much Right to be call'd Philosophy as the Sounds produc'd by a Squirrel's running over the Keys of a Spinnet have to be called Musick.

But since they make this Claim, and have always expected to be treated in a Philosophical Manner, we will see whether they have taken such Methods as are usual for Men philosophically dispos'd, who reason with one another for the attaining some desir'd Curiosity or discovering an useful Truth.

In all Philosophical Arguments there is Reference to Facts and real Appearances, because we can have no Notions, the Original of which did not enter first by our Senses, and therefore those call'd Compound Ideas or Notions, are referr'd to external Appearances for their Foundation and Proof; and if they are not to be found there, or deduc'd from thence, they are Chimeras, without Foundation, and can have no Proof.

We will consider, for Example's sake, some Things, which, to common Capacities, and at first Sight, seem very remote from Matter; and Abstruse, as the Arguments *for*
and

and *against* the Immateriality or Immortality of the Mind or Soul of Man : Here on both Sides they examine what Man is, Anatomically, Geometrically, sleeping, waking, diseased and in Health, sound in Mind or distracted, his Actions and Passions, and every Fact and Appearance to Sense is consider'd which can be introduc'd to have any Relation to the Case.

Great Men have differ'd from one another very much on the Question whether there is a *Vacuum*, and this is a laborious Argument, and many curious Things have been said with great Force on both Sides ; but they have not proceeded on ambiguous Sentences and Forms of Speech, but consider the different Specifick Gravity of Bodies, their Elasticity, as also that of the Air and its Weight and Pressure, and have Recourse to a Number of Observations on the Nature of Things in Motion, and their Relation to each other, and to many Experiments which are produced on either Side of the Question.

Is it debated whether Matter could at any time have began its own Motion, or that Motion be essential to it ; Matter only is consider'd, and the Argument is on Facts, local Motion, and Rest, Intestine Motion, to Generation, Perfection, and Corruption, and every *Fact and Appearance to Sense*, which can contribute

tribute to Information, is the Subject of the Reasoning for and against it ; the Being of God is referr'd to such Appearances for its Proof, and argued from them ; even Subjects of Morality and Politicks, and Arguments on them, are on Facts ; that is to say, Actions of Men, and they are just and unjust, good or bad, as they can be prov'd, to give one another real Pleasure or real Pain.

In these Matters there may be something of Argument on either side of the Question, and a Pleasure at least in reasoning on them : But these Necessitarians would be treated as Philosophers, yet have no Reference to Fact ; at the same Time that they pretend more than other Men to assert, that the Actions of Men are from Matter acting on Matter, yet refer not to Matter for Proof. If, I could see them examining anatomically into Man, I should think them worth listening to, tho' we differ'd in the End.

Did they ever look for any thing in the Form, Constitution, and Disposition of the Solids, or in the Motion and different Consistencies of the various Fluids ? Have they examin'd the Brain or its Meninges in dead or in living Dissections to observe its Motions, to see if there is any thing to excuse a supposition, that it can begin its own Motion ; or when it is modify'd in one Manner, or in
one

one Direction of Motion, can modify itself into another. If they had done this, they would have seen that the Brain is no more capable of Perception than the Eye or Ear. The Eye is no more than an Optick Machine, receiving the Picture of the Thing which is just then before it: But what is it which views the Picture in the Eye, and compares it with others not present? Hearing is nothing but a Vibration of Air, and a Striking on the Tympanum. But what is that which distinguishes between the Sound of a Trumpet and that of a Great Gun? And which makes us get out of the Way on the Hearing the Noise of a Coach behind us; the Brain is no more capable of this than the Organs are.

Sir *Isaac Newton* has gone so far as to give a very probable as well as an ingenious Account of the Means by which Sensation is convey'd thro' the Nerves. One would think this was tracing out a Way for these Necessitarians. But the Manner of his doing this, and his Conclusion on it, will not indeed serve their Turn. He has consider'd the pellucid Constitution of a Nerve, and shew'd there is nothing to interrupt the Continuation of the Motion till it is at the End of it; and has also more than suppos'd a Medium by which it is propagated of so subtil a Nature that

of which it is said that the Mo-

Motion may be of such Celerity as to be little short of Instantaneous.

Yet this most swift and penetrating Medium, he thought himself oblig'd to account for, after the Nature of other Matter; and also in a Geometrical and Arithmetical Manner to make it conceivable, by comparing it with the Nature of Sounds travelling through Air, and the Light coming from the Sun, than which he shews it to be vastly more rare; and when he has done all this, he has the Modesty to lay it down by way of *Query*; and does not dogmatically assert it: But as to the Mind's *perceiving, reflecting, and comparing* these Sensations: He declares they are out of the Mechanical System, and therefore leaves them as not to be accounted for. But these Necessitarians pretend they are in the Mechanical System; and there is nothing else but one material Thing acting on another, yet not a Tittle of Geometry, or Arithmetick; no calculating the Quantity of the *Impetus*, by which this Machinery is perform'd: On the contrary, every thing in direct Opposition to them; yet these would be Philosophers!

Magnetick and Electrical Forces, both of Attraction and Repulsion, are surprizing Phenomena; and if any thing is in their way of thinking, this seems to be so: Also Musical Sounds, their causing Things at a Distance to
vibrate

vibrate, and thereby find out and produce other Sounds ; the different Effects of concurring and discording Tones would have been worth their listning too : but unfortunately for them, it is evident that all these have a Sphere of Activity, beyond which they do not act, nor can they begin their own Motions, or change the Direction of the Motion they are in for others.

I could go on to Rhetorick, Logick, and Grammar, to shew they have as little Business with them, were it worth while, yet I must stay to tell them, they apply not the same Meaning to general Technical Terms used in Arts and Sciences, which those who are conversant in those Arts and Sciences understand by them : Nor do they talk in the same common intelligible Language with other People : And did they but agree among themselves, we might expect a Dictionary of the *Necessarian Language* : Nor have they yet form'd a Categorical Proposition, nor so much as enter'd into an Analysis of their Notion : And as to Grammar, I defy them to use one Verb Active in any of their Assertions without giving up the Question ; for admitting them to make real Beings of *Ideas*, as indeed they do, as well as of Motives ; yet, if they say that a MAN *reflects* upon these Ideas, Motives, or Objects, they leave some Power to the Man,

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and

and take it from their Imaginary Beings. They say a Man performs Actions of Reflecting, Comparing, &c. yet a Man is no Agent: They must therefore say that *Ideas*, *Motives*, and *Objects* reflect on *themselves*; compare, deliberate, determine, and suspend *themselves*, and then they give those Powers to *Ideas*, &c. which they deny Man, and therefore I leave them to take their Choice, attribute these Powers to *Ideas*, *Motives*, &c. or to *Man*, and reconcile it to common Sense and Grammar. Remember I enter not into the common Jargon of giving Power to *WILL* and last *Determination*: I say only, **MAN IS A FREE AGENT.**

I would not have it thought that I never heard, or that I purposely omit what occurs sometimes in this Argument relating to *Man's Actions being according to the Animal OEconomy*. It is true that *Old Age*, *Hypochondriack Distempers*, *Drunkennes*, and other Disorders, do so discompose the Machinery of the Body, that some Actions are done which perhaps would not have been done, were not the Animal OEconomy so discompos'd: and also many left undone which should otherwise have been done. That is, in *Hypochondriack Diseases*, and other bodily Pains and Disorders, a Man doth not with Alacrity turn himself to gay Actions, as he would do did he
not

not feel those Pains : But this is no more than saying a Man can't speak a fine Oration with the Palsy on his Tongue ; as a Musician can't shew his Skill in Musick if his Instrument is broke, but it proves not that he has no Skill in Musick.

That the *Mind* is NOT subservient to the Animal OEconomy is apparent Fact ; if by the Animal OEconomy is meant the OEconomy of the Body ; for if it was so subservient, and a Man could not help acting according to the Disposition of the Body ; *Hunger, Anger, and Lust* would be *Theft, Murder, and Rape, IMMEDIATELY*, for barely to suspend committing either of these 'till a convenient Time ; is by a Ratiocination of the Mind, resisting what the Disposition of the Body demands. I like not the Phrase *Animal OEconomy* ; there is a conceal'd Sophism and double Meaning in it, at least a sophistical Use has been by some made of it, which I will not enter into the Examination of ; because I do not see it has any Relation to our Argument ; we are now enquiring if *Man* is the Author of his own Actions, or if any other *Being* within him or without him is the Author of them ; if he begins his own Actions, it is agreeable to the *LAW of his Nature and Constitution*, and this is what I understand by *Animal OEconomy*. We are not enquiring into the Immateriality or

Materiality of the Mind; and I am always for keeping to one Argument strictly, and not varying from it.

Of the same Nature with this is another Position, which by some is thought of no small Consequence; which is, that *we know not all the Properties and Modifications of Matter*. Now this is also nothing relating to the Question, and is rarely introduc'd but with a Design to evade the Force of the Argument and perplex the Case; it may indeed, like the former, be an Objection (tho' in my Opinion a weak one) against the Immateriality of the Mind. It is certainly true, that Matter may be modify'd into ten Thousand or ten Millions of Animals, Vegetables, and Minerals, more than we know, or into other Things of differing Natures: But this is not the Case; the *Query* is, *If Matter can MODIFY itself*; or if when it is in one Modification or Direction of Motion, it can *change IT SELF* on a sudden as Man does his Actions, one repugnant to another, forty Times in a Day? Is it consistent with the *LAWS of Nature*, that Matter can spontaneously *alter* the Modification or Direction it is in, and change that for another, and then return to the former again? This I think every one will allow, to be repugnant to every System of Natural Philosophy, which is founded on certain and evident Principles.

But

But this is all a Digression, for we are enquiring into a Fact, whether *Man* is an *Agent* or a *Patient*; and whether his Mind is Material or Immaterial, is what we have nothing to do with. A Consequence to this Purpose may be drawn indeed after the Concluding and finishing this Argument, but not at present.

If there was nothing to be found for it in Natural Philosophy, or that it could not be strictly prov'd true, yet if any useful Moral was thereby design'd, it might be excusable if not defensible. Is there any thing that may serve a State in its Political Constitution, to deduce Laws from it for the Service of Governors or Governed? or in lower Life, any Benefit to Society, as Men stand related to one another in Families, Neighbourhood, or Commerce?

I'll go yet farther, and ask whether they practice any thing they ever taught: And I don't know but they are the only Sect of Philosophers, which however absurd their Tenets were, have not thought themselves obliged to be consistent with what they taught.

Thus *Pyrrho* the Sceptick, who taught Men, were not certain of any thing, even what they saw and felt; yet he would endeavour, and some of his Disciples too, in Conformity to his Doctrine, to bear being push'd down,
and

and walk'd over with Unconcern, and would tumble others down, and tread over them, to demonstrate they were not certain of any Good or Harm to be done or received. Those of the *Stoick* Sect, who pretended to an Apathy, or to arrive to have overcome all Sense of Pain, would, in cold Mornings, embrace Stone Statues and Columns to make People, think, at least they meant themselves what they taught others. But these Necessitarians never yet beat a Stick for Striking them, or burnt a Piece of Money in the Hand for being stolen, and forgave the Thief; on the contrary, they distinguish themselves more than other Men, by indulging Passions in direct Opposition to their Doctrine: which teaches, that Objects *without* a Man force him to Action, and on those *Objects*, in Justice, the Revenge should fall.

I would not have taken all these Pains to have examin'd from what Art or Science they could deduce this Doctrine, were it not that I have observ'd many Gentlemen of my own Acquaintance otherwise, Men of good Sense and Learning, captivated by it; and some young ones especially, to the Corruption of their Morals. I soon saw it repugnant to common Sense, and to every System of Rational Philosophy, but was at a Loss to know from whence the Delusion arose which influenced

such

such Persons : 'till lately reviewing a Treatise, which, tho' I had formerly read, yet did not 'till now take proper Notice of a Quotation from an Author of the first Rank and Esteem, who has these Words : *Ideas or Images on Men's Minds are the invisible Powers that constantly govern them, and to these they universally pay a ready Submission.* The reading this unravel'd the whole Mistry ; for here is coining Ideas into Realities, expressly into Images, and giving Powers to them ; and such Powers as are capable of governing Men. Now there are not a few who have form'd their Understandings from this Author's Principles implicitly, without examining whether he was agreeable to the Nature and Reason of Things in every thing he said, as it is apparent he was in some. But as to his Manner of Reasoning on Ideas, it is reasoning on our *own* Ideas, which at best can be but reasoning to *ourselves*, not universally to every Man's Perception ; and for this Purpose, and directly against this, was the 4th Chapter of *The Supplement to the Infallibility of Human Judgment* wrote ; tho' I did not refer by Name to that worthy and eminent Author, for I am an Antagonist to Opinions, not to Men.

I did not observe, 'till lately, that so great a Part of Mankind were to be inform'd that *Idea is Perception*, or that the Words *Idea, Motion,*
 Con-

Conception, and *Perception*, are Synonimous ; or that they had need to be told, that to say a Man has an *Idea* of a Triangle, is equal to saying he has a *Notion* of a Triangle, or or that he has a *Conception* of it, or that he *apprehends* what a *Triangle* is. But instead of saying an *Idea* is a *View* or *Perception* which the Mind has of a Thing, we are taught to say, an *Idea* is an *IMAGE*, and that those *Ideas* or *Images* *arange themselves*: that the Mind reflects on those *Images*, those *Images* agree with one another, or disagree. This raises in an unguarded Mind a Notion of an *Idea*'s being as material a real *Thing* as a Piece of Sculpture. Then *aranging themselves*, and having *Power* to govern ; is giving these *Images* *Life*, *Motion*, and *Intelligence*: And then it is no Wonder to see Man not allow'd to have *Power*, *Intelligence*, and *Choice* of his own *Actions*, the *Necessitarians* have found out other *intelligent* Beings call'd *IDEAS*, to do it for him.

When I find People Writing and talking on this Manner, they seem to me to be standing in a Circle, like Dr. *Faustus* raising Spirits to serve them in all Occasions of Life.

See here the Magical Force of Words! and how a Careless and wrong Choice of Expression confound not only the Understanding of the Reader, but also of the Writer too, in process of Time.

It is not improper here to take Notice, that if *Vis Inertia* is permitted to be translated *Power of Inactivity*, it will confound the Understanding of those who Use it. The Meaning of the great and curious Searchers into Nature, who first introduced the Expression *Vis Inertia*, was to inculcate that simple, natural, and useful Truth, that MATTER IS WHOLLY VOID OF POWER ; and has not only NO POWER to begin to *move*, or *act*, when at Rest, but also NO POWER to begin TO REST or to *be* INACTIVE, when in Motion or Action. This I think we may intelligibly enough express, by saying, *Matter is Inert and Passive* ; but I am entirely at a Loss to know how to reconcile *Power of Inactivity* to good Sense ; and if there is any Mathematician amus'd to listen to this Notion of Necessity, he must first of all have confus'd his Understanding by this wrong Choice of Words, or he could not with a serious Countenance hear any thing said on the Case. How our Understandings came to be affected by what I beg Leave to call *the Magical Force of Words*, see in its proper Place. *

To this, and this only, is owing the keeping up the Amusement of Necessity : Nor do

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* *Infallibility of Human Judgment*, p. 157, Fourth and Fifth Edition.

I only charge the Necessitarians with it, but their Opposers too; for their Understandings are on both Sides wrongly form'd by this Manner of reasoning and talking of Ideas: And nothing but this can excuse Men of Sense from entering into a serious Argument about it; for it is in itself a mere Fanaticism, unworthy this Age of Learning, light and civil Liberty which we enjoy in *England*. And were it not for this making *Images* of *Ideas*, and giving them Power and Motions; which Men have too fondly follow'd that Author in, the Doctrine of the Necessity of Human Actions must have fled the Kingdom of *England* with Witches and Possessions of Devils.

We have already mention'd those who coin Modes of Thinking, and Operations of the Mind into real Beings: but they are like others, divided among themselves. Some say, there is a *Self-Motive* Power, distinct from a Judging-Power; others do it in another Phrase, and talk of *Perception*, as one Thing, *Judgment* another, *last Determination* differing from either, and *Will* is another; tho' many will have *Will* and *last Determination* to be the same: to these they give differing *Offices* and *Powers*, and then on both Sides go on to argue on them as distinct Beings; and I have observ'd that they often agree in saying, the Mind is passive and cannot act in *Perceiving* and in *Judging*;

Judging ; and the Dispute is only whether it can act in *Willing*, or whether *Will* is Active ; Whereas in Truth, the Mind is *Active* in Perception, and Perception is as real an Action of the Mind as (what they call) *Will* is.

An Objection which comes accidentally in our way, and strikes our *Ears* with its Sound, and our *Eyes* with its Form and Colour, is not perceiv'd by the Mind, without a design'd and voluntary Attention ; nor have we any Perception of the Relation of it, which is *Judgment*, but as the Properties and Accidents of it are distinguish'd from some other Thing, which is the Effect of Comparison ; and will any Necessitarian say the Eye and Ear Compare ? For the *Mind* of Man is wholly *Free* and *Active*, passive in nothing : He can *choose* first, whether he will *employ* his Eyes, Ears, and Hands in Seeing, Hearing, and Feeling for Objects, and can after that *choose* whether he will *attend* long enough to *perceive* the Relation they have to one another, and when he has done this, he can *choose* to *speak* as he has seen and judg'd, or no.

If a Man has Occasion to perceive any Object, tho' it be right before him, and came so by Chance, yet he must apply the Organs of his Perception, and that diligently, and again and again, in order to have a just Perception, and all little enough sometimes.

Can a Man be said to have PERCEIV'D Fruit who has only seen it at a Distance, and does not know 'till he has voluntarily and diligently examin'd it, but it may be colour'd Wax: is the Use of Spectacles, Telescopes, &c. passive, or was their first Invention so?

All that is meant by Perception being passive, is, that a Man's Mind, nor his Eyes, nor, his Spectacles and Telescopes, can make no Alteration in an Object; if he sees it at all, he can't help seeing it as it is, or as another Man sees it, in the same Medium, or in the same Proportion of Evidence.

A Man has two Sticks put into his Hand, one five Foot, the other six Foot long, he looks carelessly on them being busy'd about other Affairs, and if Affairs of Importance, scarce knows he has them, and does not attend to the Demand of his Opinion as to the differing Length; but when he has purposely and attentively look'd at them, he perceives and judges *necessarily, passively, and involuntarily* that they are unequal, and the six Foot Stick is the longest. By all which *passive, necessary, and involuntary* is meant, that the Man's Mind in perceiving them could not make either of the Sticks longer or shorter than it was. And on this Manner all Mankind meant, spoke, and understood one another, 'till these Necessitarians interrupted them and put a Meaning

to Men's Words which the Authors never thought on, nor any body but themselves.

If these Necessitarians had perceiv'd no more Things than they had passively perceiv'd, I don't know whether the World would have been the worse for them; for as to Letters and Words, they might have stood passive like Statues long enough; if they had not voluntarily exerted themselves, they would not have had the Perception of Letters, their Use, and Relation to one another.

They say, the Passiveness of Perception is allow'd them, and indeed some Patrons of Liberty have admitted it, or so unhappily express'd themselves, that it seems to have been taken on both Sides as granted. This hath been alledg'd against me, tho' it is evident I began to suspect it, and was therefore guarded: * I did not indeed much insist on it, because I was not willing to indulge myself in the Presumption of supposing that
Men

* Infalib. Hum. Judg. p. 132. But by the Manner of their treating this, it seems as if they did not consider that the Division of the Mind (or rather Understanding) is not real, any more than that of the Sphere into Meridians and Parallels, but only for the more ready conceiving it: For it is the *whole* Mind which Apprehends, the *whole* Mind which Judges, and the *whole* Mind Resolves.

Men pretending to Philosophy could be so weak to imagine the Mind was passive in Perception, or that they could think it was granted by every one who used a metaphorical way of Speaking and Writing, the more strongly to inculcate this useful Truth: *that when a Man looks on ten Things it is not in his Power by only looking on them to make twenty of them.*

The Word Passion has been made to import such a Passiveness, as if the Mind was a *Patient*; whereas the contrary is most evident: as in Anger, the Mind is reflecting on Things said and done, comparing one Thing with another, and expecting an Injury is design'd: therefore works up the Body to express it: The Hands are extended, the Countenance frowning, the Tongue endeavouring hastily to utter it, and the Mind *inventing* still more Means of shewing the Preception it has of the Injury. The Body is indeed truly *passive* and *suffering*,

Page 212. A clear Distinction must be observed here, that the Perceiving a Thing to be what it is, and not another Thing is *necessary*, the Faculty of *Apprehension* is not produc'd by the Object, as it is *necessary*, that the Eye must see a Thing *Red* that is *Red*, if it sees it at all, and can't see it *Green*, but a Man hath the Sense of Seeing whether he sees that Object or any other.

suffering, the Face, and almost the whole Frame swollen and red, the Members convuls'd, but the Mind is all this while *acting*. Even Natural Actions conducing to the Ease of the Body, are interrupted and stopt by the Mind. The most intense Heat of Lust is quash'd thro' Sentiments of Honour; and the Pressure of Urine, tho' with Pain, is stopt thro' Reflections of the Mind, that it is not decent. A Pursuit of Glory in Battle, or Revenge in a Duel, will suspend the Perception or Sense of Pain, even in Wounds. Where the Nerves and Muscles have been divided, a Man has not attended to perceive the Hurt, 'till with Loss of Blood his Body has fail'd. An intense Application of the Mind to Frights even of other Men's Dangers, hath suspended a *Perception* of Pains of the Gout; and the Mind has often had Things of greater Moment to attend too than a shivering Ague Fit.

What are these, and a great many more of the like Nature, but evident Instances in Fact, that the Mind is wholly active, and not to be acted upon by any thing whatsoever: Even the Nerves, which are the Organs of Feeling, cannot convey Pain any more than the Eyes Colours, or the Ears Sounds, tho' they are properly touch'd if the Mind doth not attend to them.

But

But here I expect a strong Objection. You seem to say, the Mind acts in every thing ; and tho' when it is otherwise employ'd, it does sometimes and very rarely attend to other Matters, yet we do for the most Part, to our great Mortification, feel bodily Pains and Miseries ; and if the Mind, which you seem to mean is the Man, cannot feel Pain without attending to it. It implies that a Man chuses to feel Pain, which Experience shews we endeavour to avoid.

This Objection is just, and deserves to be consider'd with the utmost Attention ; and I could wish we had not so many Instances to refer to in *England* for so complete an Answer to it, as I find I have.

While the Mind is in the Body, and attends to *see, hear, and feel*, by the Nerves and Instruments of Sensation, it can't make Things otherwise than they are ; that is, it can no more make Pain Pleasure, than it can make a Stick six Feet long equal to one five Feet long : But it can chuse whether it will look for Sticks to see and compare ; and if they are troublesome, and give him Pain, and no Pleasure or Profit, either present or to come, in doing it, he will not attend to perceive those Objects nor compare them ; I'm shock'd when I think, that when the Organs of Sensation bring no other Objects but what

what give Pain and Misery, and no Hopes of any other to come, that a Man can put an End to perceiving any more such unpleasing Things, by cutting his own Throat. —

This deserves a Pause: But it is a Conclusion that the Mind can voluntarily escape from these disagreeable Sensations. But whether it destroys not its self with it, or whether it feels not as great or greater Pains after, is a Question not to be discuss'd here, as not relating to the present Argument. And why Men do not thus make their Escape oftner, is Fear of greater Ills, as *Shakespear* in his *Hamlet* has finely shewn.

The Constitution of Man is an active intelligent somewhat, which we agree to call *Mind*, and a *passive material Machine* void of Power, and inert, call'd *Body*. These harmoniously complicated, form the System MAN. Now whether this *Mind* is capable of existing without the *Body*, is a Question of another Nature, perhaps not easily resolv'd; and is what I had rather excite a Curiosity in my Reader to think on, than proceed myself to the Examination of here.

I can't help considering here a Question which is often ask'd me, which is, that
 “ you have shew'd the Mind to be active;
 “ and say Ideas are not real, Pray what
 “ does the Mind act on when Objects are absent?” Here indeed we are at a full Stop,
 I when

when we come to examine into the Means by which a Man thinks, reflects, views and reviews Objects which are not present to his Senses, we have not the least Glimmering of Light to discover any thing which may be satisfactory to us: We know not by what Images or Mediums these Views and Reviews are perform'd, nor whether by any or no. In short we must be contented to own we are wholly ignorant.

But tho' I don't know *what they are*, I know *what they are not*: They are not Effluvia of Matter flying off from Objects, nor any real, material, or spiritual Beings, which we can have any proper Conception of, as will appear by an Instance or two.

How is it we remember an absent Person, or one who has been dead by a few black and white Lines of a small printed Picture? To what is this compar'd? Is there another Picture hanging up in the Long Gallery of the Brain? And with what Eyes is it seen?

Mr. Green the blind Organist has some hundred *Sonata's* and other large Compositions of Musick in his *Head* or in his *Memory*, or by *Heart*, 'tis much at one, we know not where they are. The Necessitarians will not pretend to say, there is a little Cherub to every Note, no nor to every *Sonata*, which sings it in his Ears. And as to Crochets being stamp't on his

his *Pia Matter*, they would be of no Use to him ; because, as he could never see, he could have no Notion of Notes. Notes are indeed Musick painted : Musick in itself is but a Sound, a Vibration of the Air, and 'tis gone : What then must be the Idea of a Minuet, or Jig Tune, which had never any Words set to it, in the Mind of an ignorant Woman, who could never write nor read, yet remembers it for many Years ? Will they say that there are certain *Italian* Eunuchs, lock'd up in a Chest, to be let out at no body can tell who's Pleasure, to sing the Tune to her. In short we are wading out of our Depth ; we are considering a Power of which we have no Notion, nor can find proper and adequate Terms to speak of : But somewhat it is, which acts, and that vigorously too, by Laws of its own, unknown to us, and directly repugnant to those of Mechanism and the natural Laws of Motion of the material System : of which material System, the Organs thro' which we perceive are, and therefore it is the greatest Folly to attempt at expressing Things we are not nor cannot be conversant in : I am uneasy, as well as others, that our Reason and Understanding we value ourselves so much upon will carry us no further, and am very covetous of Knowledge, which makes me as good a Husband as I can of the

little I have, and to take Care I lose it not by venturing it in Chimerical Labyrinths or delusive Structures in the Air of my own Invention.

But my Intention being here to put an End to this Argument, and prevent any farther disputing on it, and to enable others to do so as often as they are attack'd by any Necessitarians, I shall form a few short Rules for that Purpose ; and if any thing should occur which has already been said, I conceive there is a Necessity for it, and hope the Reader will excuse it.

Remember that *Perception*, *Judgment*, and *Will* are not distinct real Beings, but that it is the whole Mind which judges, the whole Mind resolves, the whole Mind determines, and the whole Mind perceives.

Idea is Perception, and the Word *Idea* imports no other than the Word *Notion*, or *Conception* ; which Terms, *Notion* and *Conception*, are rather to be chosen than the Word *Idea* ; and instead of talking on *Ideas*, let the Discourse be on *Notions*. This is necessary to prevent making *Idea* synonymous to *Image*, which produces so much Absurdity and Confusion.

Never enter into this, or any other Argument, with a Man who talks of *Believing*, or who will in any wise contend for the Use of the

the Word *Believe*. For however singular or strange it may appear, when first proposed, yet, on a little Consideration it will be found, that Believing is of no Use but to gloss over Obstinacy, Design, or Weakness. And this is therefore a just Criterion to distinguish between a mean-spirited circumscrib'd Bigot; and a Man of a generous, grand, and universal way of Thinking and Reasoning.

Be careful not to be drawn in to prove what you know nothing of, or what human Capacity cannot describe, as the Nature (or *Substance*, as some will call it) of the Mind; for this is the very Artifice by which *Roman* Catholick Priests catch weak Women, by drawing them in to prove, they *believe* the *Athanasian Creed*, on an Authority which is not to be question'd, and that this is a sufficient Proof, on which he immediately shews, that what he requires has as strong a Proof. And thus irresistibly inculcates his Doctrine of *Transubstantiation*. For this is doing an Antagonist the Service of throwing yourself into Confusion, which he will certainly take the Advantage of, and at least will successfully prove you are in an Error as well as he.

Beware of a *petit* and low Manner of Thinking and Reasoning, at first, on little Particularities: Take Example by good *Connoisseurs* in Painting, who consider in one general

neral View the Grand Design: If they find this good, and there is an Harmony in the Picture, it is worth their Pains, and they display their own Knowledge in examining into the Particulars, and the Execution of the smaller Matters, of which the whole is compos'd: They never enquire whether a Feather in a Peacock's Tail be well painted, before they have first seen that the Bird itself is not impertinent to the general Design.

Therefore in this Case, view first the general Proposition, and make the Question short, clear, and expressive: Is MAN a Free Agent? the Answer is No, he is a Patient, or he is acted upon, and is no Agent. Then ask whether he is acted upon by any real Being distinct from himself within himself, or any without himself?

Here give the Antagonist Time, urge nothing upon him, only repeat the Question, and you will find he will aim at drawing you off from the Question, and varying it, by changing the Word MAN for the Word WILL, and tell you *Will* is pursuant to the last Determination, and that to *Judgment*, and that to *Perception*: These are the Particularities which you have as yet nothing to do with; therefore, if you say you have no Business with *Will*, you will talk of that when you have agreed on the general Question: You want to know if MAN

is an Agent, or if a Patient, what it is which acts on him, you will find this mighty Argument is finish'd; for not one Word more can be said which deserves a serious Answer.

And it is the same if you consider what Authors have wrote on this Subject: You will find either one or all those three Propositions which we have already repeated, and to which no one clear and intelligible Meaning could ever be apply'd, and are therefore unworthy a serious Consideration, or they coin *Ideas, Motives, Passions, &c.* into real Beings, and give them the same Power they deny Man, or else Man is acted on by Objects *without*, which is talking of *Motion* and *Contact*, in direct Opposition to every Phenomenon in Nature, and the evident Laws of *Motion* and *Contact*; therefore the only proper way of answering them is such like Drollery (which by the way is referring to Fact too) as asking what Object it is which goes into the Mind, unlocks the Chest of Memory, and lets out certain *Italian* Eunuchs to move the Tongue and Organs of Voice in a Woman to sing a Jig-Tune she learn'd Ten Years ago; or what Electrical or Magnetical Effluvia are in the Pope's great Toe to draw a Man from *Scotland* to *Rome* to kiss it.

If they call on you to prove the Liberty you have of chusing or refusing to do any one Action,

Action, never trouble yourself with Logical Distinctions, Definitions, and Syllogisms, Demonstration to Sense is best, give him a Pinch of strong Snuff to clear his Head, this is a Proof you can chuse Things proper to the Occasion.

But as to arguing seriously on the Matter; it is impossible, with any Propriety of Language, if the Question is once fairly stated and inflexibly kept to in the same Words, Is *MAN a Free Agent?* and the most obstinate Antagonist is struck mute, or at least in such Confusion, that tho' he be the most pertinacious Philologist, you may give him an Hour to talk by himself before he will be able to bring out one Sentence which he can bear to repeat, or to read himself if he writes it; for he will find himself drove to the Necessity of owning, that a Man compares Ideas, Motives, &c. or they compare themselves; if the latter, he has made them real Beings; if the former, he gives up the Question: And this is the Reason no clear and universal Proposition ever was, or ever can be form'd of the Case: If you have a Mind to convince him, a very few Words, once in half an Hour, is enough, rather to excite Thoughts in him than to oppose. For the Pride and Vanity of conquering in an Argument ought to be despised, the Motive to a generous Mind

is a real Benefit to the Person he argues with, tho' he shall ascribe his Cure to his own better thinking.

Beware, above all things, of entertaining a mean and contemptible Opinion of reasoning to *common Sense*; for tho' Things are often found to be very different from what they seem to be on a vulgar and shallow View, as in the Instance we have given of the Earth's going round the Sun; yet whatever pompous Cant of Language some may use, it is *common Sense* is the Criterion of all Philosophical Enquiries and Conclusions, and to *that* are all Logical Arguments directed: For there is nothing true or useful in Philosophy which does not appear so to common Sense.

When a Man tells us Bread is Flesh, and a Body may be entire in a thousand Places at one and the same Time, or that three are equal to one, these Necessitarians join with us in saying it is repugnant to common Sense, and think *that* a sufficient Confutation. Yet these have what they think, a Sacred and Indispensible Authority to support them, with the Force of Education; and that such Authority and Force of Education are just Excuses if not Defences for it, must be allow'd by every considerate Man; but this Doctrine of Necessity, wants all manner of Support, or Foundation, or any thing which can excuse

it, and therefore are they with more Propriety of Language to be term'd *Fanaticks*, than many innocent Enthusiasts. But as the Term *Fanatick* is already appropriated and given, (chiefly by such as these) as a Nick-Name to Enthusiasts, whose Fancies are not so hurtful to Mankind as their own, we will see if we can't find some Name to distinguish them by. And as their Doctrine is no other than Talking and Arguing on Phantasies, and Chimerical Imaginations, we will call them *Fancylogists*, instead of *Philologists*, and their Doctrine *Fancylogy*. For it is a Folly and Humour fitter to be expes'd in some Dramatick Performance than proper to be argu'd against by Men of Learning.

In a serious manner this Argument was finish'd long ago in the Treatise once or twice already mention'd. What *Hobbist*, Moral-Motive, or Passion-Necessitarian, as well as the Predestination or Divine-Prescience, People are not answer'd in the following Proposition? than which, that two and two make four, is not more immediately self-evident.

" We can TELL A LYE in Opposition to the
 " Judgment, and the Organs of Speech will
 " obey a *Resolution* so to do and utter the
 " Words. And there is not any Defect or
 " other Cause necessarily inherent in Man,
 " nor any external Thing, Matter, or Agent,
 " nor

" nor a superior BEING capable of being the
 " Author of Nature, that by any mediate or
 " immediate Action or Direction, doth or
 " hath forcibly impell'd a Necessity for Man
 " to tell a Lye, but it is the pure and only
 " Effect of the Power and Choice of his
 " Mind, in willing and resolving so to do."

And what we have been principally pursuing here, is no other than the same in differing Words, or the Sum and Amount of it, which is, that Man is not a Patient to any Being distinct from himself *within* himself, nor any *without* him; and this being as evidently true as that *we think*, or *we move*; (for there are those who have deny'd these) it requires no Series of Philosophical Argument to prove it, and of what Use then is all the common Cant on this Subject but to be laugh'd at.

But this summary Way of Proceeding spoils the Philological Craft; for this Notion of Necessity has serv'd excellently well to gratify the Pride of those who delight in conquering in an Argument, by amusing Mankind and insulting the Understandings of the diffident and sincere Enquirers after Knowledge.

I shall think it no Presumption to expect the Argument is here finish'd: Nothing, I dare venture to say, can be wrote for it in a Philo-

sophical Way, that any Man of Sense will bear to read, because here is a previous Question first to be settled before the *Mechanical* Necessity of Human Actions can be admitted to be mention'd, and that is, *whether the Laws of Nature, commonly call'd Sir Isaac Newton's, are the Laws of Nature?* Nor that I play the Authority of his great Name upon them, for these were known to be the Laws of Nature long before his Time, and receiv'd as such; tho' he has more happily and concisely deliver'd them, as well as more fully demonstrated the Universality of them than any before him; but, as the Case stands at present, Sir *Isaac* and his Disciples are their Men; these are the Antagonists they have FIRST to answer, whom, when they have confuted, and establish'd *new* Laws of Nature in direct Opposition to theirs, we may then give Attention to them on this Doctrine of Necessity; but not 'till then.

A Treatise proving the Necessity of Human Actions by *Ideas, Motives, and Passions*, may indeed be wrote, but this, as soon as we open it, we shall see whether it will be worth reading by the Pictures which will be in every Page of those *powerful, intelligent Beings*.

It may perhaps be look'd on as a Deficiency that I have not made Quotations, or at least referr'd to some Authors who have signaliz'd them.

themselves in this *Imagery* and *Creation* which I droll upon, but as they have all been guilty of this, more or less, I did design to have taken no particular Notice of any one, had not the very last thing publish'd on this Subject been something extraordinary in this Way: It is in two Letters, the first of *Saturday* last, the 28th of *Feb.* in the *British Journal*; and, as appears, by no mean Champion for the Doctrine of Necessity: He there talks of the *Prevalency* of Ideas, repeats it frequently, and shews how they *overcome* one another, how they *force* Will, and how they *arise spontaneously* (it is his own Word) in the Brain.

The whole Tenor of these Letters is a Description of a certain *People* or *Beings*, which he calls *Ideas*, and to whom he has given as much *Power*, *Agency*, *Intelligence*, and *Choice*, as ever any Advocate for Liberty ascrib'd to Men. It seems to me, and I am apt to think will, after this, appear to others exactly like the Romantick History of the *Lilliputians*, bating that the Author has not been so kind as to give us their Size, Figure, manner of Wrestling and Fighting with one another when at War, and their dancing in Concert when at Peace, as *Lemuel Gulliver* has done.

But my Design is not to single out this Letter more than any other, to turn it into Ridicule. But as it is the last which has appear'd,
and

and is therefore freshest in my Mind, and came to Hand just as I was concluding this Tract. For I seriously think, the Gentleman has said as much as ever was said on that side of the Question in the short Compass he had to write in. And I can't help flattering myself, that when the Author reviews it with the Light I have given him, himself will see, (whether he will own it, is another Question) that this, as well as others of the same Nature, is as much a Piece of Drollery, tho' wrote seriously, as any thing I have here wrote designedly to droll on it.

For, it is not on a slight and transitory View of the Case, that I have drawn these Conclusions, but after perusing whatever has been recommended to me on the Subject, and conversing with many Advocates of it, and some greater, and much more able to defend it, if it could have been defended, than any ever yet appear'd in Print. Nevertheless, I can't help concluding, that the Reception it has met with in the World is owing to a *petit* Manner of thinking, and an effeminate and volatile Lightness of Mind, which takes up with Novelties too hastily, and attends not long enough to observe the Distinction of Things and their Relation to one another. For did Men but preserve a manly Fortitude in standing to the Determination of universal com-

common Sense, no such groundless Absurdity in the Nature of Things, nor so detrimental a Notion to Society could have Place in a human Mind.

Thus have I compleated what I had to say on this Head, and shall leave the Application to others, whose more immediate Business it is to inculcate Morality among Mankind. For notwithstanding this Doctrine does not contain any thing which is practicable, so far as to suppose any Man weak enough to imagine, that Necessitarians may have a View to abrogate all Moral Laws, (tho' it has, I confess, a Tendency very like this.) For, if Men are not the Authors of their own Actions, the Consequence is, that it must be unjust to punish Malefactors. I say it is true this is not practicable, for Men will have Satisfaction for Injuries; yet it may in a great Measure debauch Men's Minds and make them negligent of their Actions, therefore it ought to be opposed by all Lovers of the Good of human Society: Such, Divines and Teachers of religious Duties should be: The Foundation is here laid for them, and they ought to carry on the Ridicule, and bring these Fancy-logists and their Doctrine into Contempt, by rendering it as indeed it is, unworthy the serious Thoughts of Men of Sense, and then Brides will preserve them from being corrupted by it.

There

There was a very commendable Design on foot the Beginning of this Winter, of setting up a Lecture to improve Rational Morality and Religion, Application being made to me to assist with some Materials proper to that Purpose: It gave Rise to the foregoing Discourse on Necessity, as also to a Collection of some farther Hints for them to proceed on, of Things which I conceiv'd might not occur so readily to other People: I never delight in spinning out Things to great Lengths, nor in varying other Men's Thoughts by way of Comment, or setting them in a new Light, my Ambition is to endeavour to strike out something new and originally my own, and rather delineate Work for others to finish, than proceed to say all which can be said on a Subject myself; and for this Purpose I shall here add the following Sketches as Topicks for those to consider who may reassume at a proper Time that laudable Undertaking.

1. The First and Principal is to preserve the PEACE and ORDER of the Society, or Nation in which we live; therefore the utmost Care must be taken not to disturb the Tranquillity of Men's Minds by rash, abrupt, and unseasonable Expressions against the Way they were educated in: Besides, it would be impolitick as well as immoral to use indecent Reflections on the Religion of our Country,
for

for it would frighten People from attending to these Truths which by Care and Moderation might be insinuated to them.

2. As it will be often proper to consider Mankind in the State of Nature, Care must be taken to avoid two common Errors; one is, that instead of viewing rational *Men* of some Age, and consequently Experience with the *Appetites* which produce *Passions*, and *Reason* which produces *Reflection*; many think of nothing but Children of a Year or two old, or Idiots. The other Error is a ridiculous Conceit of the *Hobbiſts*, that the State of Nature is the State of War, and they imagine only *Men* of the Male Kind fighting with one another. Whereas the contrary is most evident, for we find Mankind, Male and Female, and the most ardent Appetites will then plainly appear to be a Fondness for their Women, and a Tenderness for their Offspring; and this is even common to them with some Brutes, and therefore the *true State of Nature*. From hence arise benign Dispositions, softness of Temper, and Friendships; these being more pleasant and safe than Quarrelling and Fighting, they naturally improve and prosecute them, taking Care not to be disturb'd in their Enjoyments. War may indeed arise to defend and secure these Enjoyments, but Men are naturally rather Good than Evil:

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And this is not only evident from the Care of Self-preservation, and also that Pleasure and Ease are more naturally chosen than Pain and Trouble, but it is also historically true: And Histories of Voyages and Travels to remote Parts, where the Names of neither Jews, Christians, Mahometans, or any polite Nation were ever heard, will furnish Instances enough of this.

3. Morality is a System of Politicks, arising from the most simple and natural Sensations of *Pleasure* and *Pain*, which leads us to choose what conduces most to our own, and also to our Neighbour's Pleasure, because our own can't be compleat nor secure without our Neighbour's.

Morality is distinct from Religion, and therefore we may admit what some insist very strongly on, that a prudent Man, by studying only his own Pleasure in Society may be strictly Moral, tho' he never concerns himself to think at all on the Being of God. Nevertheless, it is impossible for a Man to have thus much Reflection and not fall naturally into the Notion or rather Evidence of the Being of a wise and perfect Author of Nature, who hath Intelligence and Agency.

4. The natural Notion which Men have of God is, that he is good, wise, and moral in the

the highest Perfection, according to Men's common Notions of Goodness and Morality.

Therefore, to teach any thing of God, which calls his Morality in Question, is inculcating, by the most illustrious Example, the Mind of Man can contemplate, the most dangerous Immorality. To ascribe Actions to God which among Men are *vicious, barbarous, unjust, and foolish*, and such as a wise and good Man durst not do; is fullying the brightest Image of Goodness Men have for their Pattern; and if once they are taught God is immoral, who can Man imitate better or safer than the Great Author of his Being?

Take Notice here of some of those flagrant Allegations against God, of his tempting Men to evil Actions, his hardening a Man's Heart, and then punishing him for being Hard-hearted, hating Men before they are born, ordering a Nation to be destroy'd three or four hundred Years after their Fore-fathers had committed the Fault. But these Things need not be literally quoted and told, only the Immorality thereby inculcated, is to be condemn'd, and the Detriment of such Examples and Impiety thereof to be shew'd.

N. B. Hint here at a Remedy for this, by observing that the Word used frequently in Scripture on these Occasions, which is always translated LORD, without any Distinction

from another Word, which the *Hebrews* for the most part use to distinguish the most high God by; if the Clergy, who are Translators, would give us a differing Word for this, as it is differing in the Original, they might ingeniously enough evade the shocking Consequences usually drawn from hence: Let it be taken for a *subordinate* or *Guardian Angel*, or any thing, rather than such Absurdities and Immoralities should be taught of God. This is worse than the Doctrine of Necessity, because it may, and is drawn into Practice, and wicked Schemes are devised, and Laws made from it.

5. Lying, or saying Things false in Fact, and contrary to universal common Sense, to be held in the greatest Detestation: God has given us Reason and common Sense to see Truth from Error, and expects the Use of it: Here strongly urge the *Universality* of Reason and its Force, in resisting an Untruth by the Name *Conscience*, and that if a Man must answer for any thing at all, he must, for saying Things are otherwise than himself and all Mankind see them to be. To say Things are Mysteries which all Mankind see the Truth or Falsity of, is going on in a *Series* of Lyes: to affirm a Body may be in a thousand Places at one and the same Time, or that Thirty is equal to Ten, is telling a Lye; and saying these

these are *Misteries* which Man cannot nor ought not to dive into, is as gross a Lye as the first ; for every Man's *common Sense* and *Conscience* doth involuntarily bear Witness of the Falsity.

Here is Room largely to shew how wisely and perfectly God has made Man, that there is no Duty required of him either in Knowledge or Practice, either by Nature, or which one wise Man may require of another, but that he has Faculties to see and Power to Perform.

6. Giving Rewards for Opinions and Matters of Faith, tho' Men live dissolute Lives, is directly teaching them Vice : For shewing them how they may compound for Crimes, is substituting something in the Room of Vertue and Morality, and rendering them useles. This clashes so with future Punishments for Sins, that it entirely destroys the End for which future Rewards and Punishments should be taught. If Hell is given at all, it should be for Vices and Crimes by which human Nature is degenerated, or as are detrimental to Society.

Men can never be sincerely honest where these Things are imbib'd. Here is no universal System of Morality which by its uniform Consistency gives Pleasure to the Mind, and renders Vertue amiable, but variable Schemes

Schemes different in every different Place, and variable as the Passions and Interests of such Teachers vary.

7. The Notion of the Immortality of the Soul has been found at all Times, and in all Parts of the World is deduc'd from pure, natural, and inartificial Reflections and Observations, the future Rewards and Punishments deduced from hence, are Infelicities which must attend here and hereafter the Degeneracy of the human Mind from REASON to *Brutal Passions*: This is harmoniously consonant to natural Morality, and to the Perfections Men see in the Author of Nature, and leads to the Imitation of them.

The Being of God, the Immortality of the Soul, future Rewards and Punishments, as well as Morality, are all deduc'd from Nature, and Men are also naturally endow'd with *Reason*, which by the Names *Conscience* and *Common Sense* it appears they are thereby able to judge of the Distinction and Relation of Things, and to discern Truth from Error. From hence a popular Question may be expected to be answer'd: *Is there any Necessity for an extraordinary Revelation?*

I would have no more direct Answer return'd than this. The Foundation of all Religion and Morality is thus reveal'd, and the divine Light of Reason is the constant Dictator and
Witness

Witness of it. But besides this, we are to consider, that Men in common, cannot reason with one another as Philosophers do. When Men have a System of Religion offer'd to them, they can indeed judge if it is agreeable to this universal Revelation, but there is a Necessity for a regular System of Religion, in order to make it practical. There must be proper Times and Seasons, and Methods, for the Exercise thereof: And it is of great Use in reducing the irregular Tempers of Men, and cementing civil Society. Besides, future Rewards and Punishments have their Weight with the generality of Men. To this indispensable Use of Religion, add the natural Tendency of Mankind, which is so strong, and arises from the first Reflections which Persons make even in a State of Nature without either the Instruction of Philosophers or Commands of Priests, and it will be found, that admitting (for Argument sake) it could be thought for the Benefit of Mankind that they should be without Religion, it would be found impracticable, and there would be no Possibility of keeping them out of Natural Religion; therefore these half-learn'd would-be-Philosophers, with their fanciful anti-religious Schemes will appear to be not only wicked, but ignorant, having no Perception of the Reason

Reason of Things, no Knowledge of human Nature, nor any View to the good of Society.

Among those who are bigotted against Religion, we have seen some, who, to support their Assertions, that *natural* as well as *reveal'd* Religion is Artifice and Priest-craft, have taken no little Pains to search after the Philosopher or Authority which first taught the Immortality of the Soul. But did ever the most confin'd Enthusiast in Religion run into a more mean and narrow manner of thinking? Is it not apparent that not one of the establish'd Systems of *reveal'd* Religion ever taught it? The Christian depends on the Resurrection of the Body; so doth the Mahometan. In Christ's Time, among the Jews, who had receiv'd the *Grecian* Philosophy, there were three Sects, two of which held it as Matter of Speculation and Philosophy; the *Pharisees*, who were Stoicks, and the *Essenes*, who were Pythagoricks or Italick's, the *Sadducees* were Epicureans, and deny'd it. Nor was this at all against their Religion, for neither did *Moses* nor any of his Followers teach future Rewards and Punishments, but temporal Evils to those who disobey'd the Command, and to their Posterity, but nothing in another Life; and as to Philosophers introducing it, tho' it is true many in *Greece* and other Places held it, and taught it as well as *Epicurus* and others

others did the contrary. Yet this is little to the Purpose ; and it is indeed trifling to mention it ; for what is this to its being found in the World before those Philosophers Time ? or how came it in *America*, in the remotest Parts of *India*, among the naked and illiterate *Indians* and Negroes in a most remarkable manner in *Guinea* ? on the large Island of *Madagascar*, and others ? But one of our *English* Dramatick Poets has prov'd a better natural Philosopher, (at least in this Point) and in a most beautiful Manner shew'd the Original of it. And in the following Lines we see the Reason why all Men, not bias'd by artificial Learning, who think and reflect deliberately on Death, can't help thinking in such a Manner, nor forming some such like Conclusions as *Shakespeare* has made *Hamlet*.

————— to die to sleep,
 No more ; and by a *Sleep* to say we end
 The Heart-Ach, and the thousand natural Shocks . . .
 That Flesh is Heir to : 'Tis a *Consummation*
 Devourly to be wish'd. To die, to sleep : —
 TO SLEEP, perchance to DREAM ! ay, THERE'S the Rub
 For in THAT *Sleep* of Death, what *Dreams* may come
 When we have shuff'd off this mortal Coil
 Must give us Pause. There's the Respect
 That makes Calamity of so long Life :
 For who would bear the Whips and Scorns of Time,
 Th' Oppressor's Wrongs, the proud Man's Contumely.

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————— who would Fardels bear;
 To groan and sweat under a weary Life?
 But that the Dread of something *after* Death,
 The undiscover'd Country, from whose Bourn
 No Traveller returns, puzzles the Will,
 And makes us rather bear those Ills we have,
 Than fly to others that we know not of,

It has been objected to me that *Shakespeare* was a Christian, and therefore byas'd; but I reply, this is a feign'd Character, in which he cannot be consider'd as such, for if we did not know the Author, its Date and Place, it would be taken for something diametrically opposite to Christianity: In the first four Lines he is talking of *ending the Heart-Ach*, and a *Consummation* or being perfectly finish'd. This is very remote from any reveal'd Religion or Philosophy, except the *Epicurean*: Then, in the last four Lines, an *undiscover'd Country* — *puzzles the Will* — *bear those Ills we know, rather than those we know not of*. He says, *no Traveller returns*, when as Christianity is built on Christ's having return'd, and also others. Besides, here is no talking of Heaven or Hell, no nor so much as an Assurance of Futurity, which a Christian durst not doubt of. I say, therefore, here is a true Picture of Man in the State of Nature. By the State of Nature I mean a Man un-
 taught,

taught, and therefore not determin'd by the Artifices of Philosophers, nor Authority of Priests. And tho' perhaps not exactly on this Manner, yet something very like it, ever was, and ever will be the Thoughts of those who see Men *Die* and *Dream*, and *Sleep*, and who give themselves Time deliberately to reflect on it, which will be the Case as often as Men are apprehensive of Death, or are going to undertake an Affair which may put an End to their Being.

I hope none will pretend to think I bring this as a philosophical Proof of the Immortality of the Soul, or that I do not know there are Objections to be made to it, but I bring it to prove, that it is a natural and universal Notion, and arises from such a natural Manner of thinking: To this we add, that Men in all Parts of the World do suppose that some of their Dreams are significant of Things to come: We indeed find, that from hence have arose a thousand Superstitions; as of Spirits, Ghosts, &c. the most of which are ridiculous enough, and the Effect of Weakness of Understanding, and want of more mature thinking. This of Immortality also varies as to the *Manner* of its Existence: some, and that a great Part of the World, have been for transferring the Soul to other Bodies; others say, it lives divested of Body; then also they

differ as to its Place of Residence ; but whatever they differ in, or whatever Absurdities they run into, which I allow to be many, as to the *Manner*, yet Mankind ever did, and do still agree in the general Notion of a future Existence.

Philosophers, who argue against it, can never clear themselves of the Suspicion of it ; it will secretly affect their Minds, because *Voluntary Motion* can never be reconcil'd to the Laws of Matter : By the Unlearn'd it will be taken for granted ; by those who enquire most impartially and universally into Nature, it will appear in the highest Degree of Probability ; therefore, all Mankind ever were, and ever will be affected by it ; and their Conduct and Actions will for the most Part be thereby influenced, though some Men's much more than others, and the same Man's not always alike. This is enough for my Purpose, or for any one's, who looks only into Man for the Nature of Man. We must take Things as they *really are*, and as we find them, and not on the imaginary Schemes of those who lay down first some Novel, Conceit, as an Hypothesis, and then invent and strain Circumstances to make them agreeable to it.

But as great an Advocate as I am for Religion, yet am I declared Enemy to Priest-Craft, because it is a Political Tyranny in direct

rect Opposition to the Foundation on which all Religion or Morality is built, which is consistent with the Honour and Attributes of God, and the Good and Happiness of Human Society. Nor is the present Controversy in which the Clergy are the Defendants, any more the Cause of Religion than of the Mathematicks; it is as much a Political Dispute as that between the *Craftsman* and the *London-Journal*, and is a Trial of Skill whether the Clergy shall continue a Power to disturb the Peace of Great Britain.

That it is not the Cause of Truth is most evident; for by what Mean-spiritedness I know not, but Men in our Time have been call'd to Account, and some ruin'd, for condemning as false, or turning into Ridicule a Thing which the first Centuries of Christianity never saw; and tho' it bears a Name, yet is the Author unknown; was ever disputed among Christians; a Reproach to the Professors of it among the Heathen; and so self-evidently false, that the very Prosecutors themselves durst not affirm the Truth of it; Were the Question put in a solemn and distinct Manner to them, and a direct Answer demanded: And I would express the Question in as clear a Manner as saying, Are Thirty no more than Ten? or a Daughter as old as her Mother? And let me see the Man
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that has any Value for his Credit and Understanding, stand forth in the midst of a Court of Judicature, look me stedfastly in the Face, and tell me the Dictates of his own Conscience, in one Affirmative or Negative Monosyllable, as he will answer it to Mankind now, or to God hereafter: And whether or no it is not in his Power to distinguish the Truth or Falsity of the Proposition.

Is this then any thing else but the Priests *Political Barometer*, to measure the Height of their Power with the Laity, that they may thereby find the Capacities of Mankind, and judge whether they are capable of being impos'd on, in any other Case; for if they see Men in Power so much their Slaves as to run all Hazards, whether with Law or without, to punish any Man who shall oppose their Trial of Skill, they are then sure, that with a very little Artifice, the same Men may be brought to enforce another Absurdity, as Time, and their Interest and Ambition shall require. For, by the same Reason that they punish Men for denying three and one to be equal, by the same Reason may they punish Men for denying two and five to be equal: That is, by the same Stupidity they find in Mankind to fight for them, and punish Men for questioning the above-hinted Absurdity, by the same Stupidity will they be sure of Success

Success in inculcating the *Divine Right of Priests and Kings, Passive-Obedience*, or any other Thing which they think necessary: And so long as they meet with Magistrates slavish enough to do this for them, so long will it be in their Power to raise the Mob upon those very Magistrates and Government whenever they have a Mind to it: And I appeal to every Man's Knowledge if this was not the very Case in *Great Britain* too lately, either to need or bear a Relation.

Therefore I conclude, that this Proposition to which they pretend to give a Sanction, is no other than the Oath of Allegiance from the Laity to their Sovereign Lords and Masters the Clergy, which whosoever will be enslaved before all Things, he must take.

We have no King-Craft in *Great Britain*; where this is indeed, there may be some Occasion for Priest-Craft to delude the People into Obedience to it; and they must in Return be assisted in their Ambition by the Secular Power; and one Tyranny is necessary to support the other; but we are got over this in our Civil Government; and is it not then highly justifiable for us, who are truly sensible of the Happiness of such a Constitution, to be jealous of any thing which may hurt it; and this is not possible, but from the Wiles of artful Politicians, who may play the Clergy

gy off, and raise the Mob to the Destruction of it. And that this was not effectually done but seventeen Years ago, and we Slaves, or voluntarily Exiles, is more owing to Chance, or rather to Providence, than any thing else. And therefore, to speak out, in plain *English*, as every true *Briton* ought, it is *Sacheverel*, and the Cant of *High-Church* is the Cause: That is the dangerous Power and Pride of the Clergy we would have abated. And what Use there is for them, either to be in Reality, or to imagine themselves of such Weight, is not very reconcileable to the Continuance of our present happy Circumstances: Nor how such a formidable Body, as they endeavour to be, (by arbitrarily silencing all that does not please them) is consistent with the Benefit of either Prince or Subject, or with the whole or any Part of our *Constitution*, is not easy to be prov'd.

The People in general would reason themselves out of their Power, were they not interrupted in improving the Use of their Reason, which God has given them for those very Purposes. For Truth Universal, Genuine Truth will clear itself, and enforce its self, were not Men hinder'd by Violence from seeing and declaring it. There's no Want of Laws against the Clergy, not so much as Repealing old ones made in their
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Favour. On the contrary, we want such like Men as they would pretend themselves to be ; that is, *Ministers* of true Religion and Morality. For, does any one think, that because in what follows they will find the Foundation on which all Laws and Politicks should be built, and the Criterion by which they are to be try'd: That it is to be imagin'd a Nation can be govern'd without particular Laws and Statutes, and also Magistrates to put them in Practice : So also in Religion, the Foundation on which all true Religion is built, will be there found, and the Criterion, by which every thing which is taught, under the Name of Religion, must be try'd. But this doth not exclude the Usefulness of a Practical System of Religion, and of a Ministry to instruct Men in it. But we want them not for Ministers of State, and for Lords and Masters, let them teach us as a Tutor does his Pupils, or as a Parent his Children, not as an Inquisitor his Penitents, or a Creolean his Negroes, who keeps them ignorant, as the best Assurance of their remaining Slaves.

I think we may justly suppose there are not less in this Kingdom than three hundred thousand People, who, take them one with another, have Learning enough to match in an Argument the Clergy, take them also one

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with another, and who are as well acquainted with Religion, as also with Moral and Natural Philosophy as themselves. This Computation will not appear too large, if we consider our Nobility and numerous Gentry, our eminent Physicians, and the Branches of Physick, Apothecaries and Surgeons, also the Lawyers and their Branches, Solicitors and Clerks, the vast Number of wealthy Merchants and Tradesmen, not only in *London* but in many other populous Cities and Mercantile Towns, with their Manner of Education to good Literature, and their distinguishing themselves by their good Understandings: To these we must add many excellent Mathematicians, and the prodigious Improvement of late Years in *that* particular Branch of Learning, not a little owing to those constant Courses of Experimental Philosophy, which render the most useful Knowledge familiar to us. We must also in a particular Manner remember, that there is scarce a Book wrote in ancient or modern Foreign Languages, which contains any valuable Learning or History, but is translated into *English*, by which our Women become learned; nor can our Servants be said to be ignorant, who read and write well, and most of them understand common Arithmetick. Are these People to be taught by Priests, as they

they would teach *Hottentots*, or as the Case was in *England* five hundred or a thousand Years ago, when the Clergy themselves were not so learn'd as we have now nine Millions of People in the Kingdom of *Great Britain*, when half the Clergy could scarce read; and many of them not at all. It was in those dark Ages, before the Invention of Printing, that these absurd Doctrines were taught, which they would now enforce in this Age of Learning. From hence it is that the Difference with the Clergy is not a Point of Religion, as between a Dissenter and Churchman, or either of them, and a *Roman Catholic*, but a political Dispute, or rather Charge against them for Usurpation in Matter of Civil Right and Liberty; and therefore, in Conversation among Gentlemen, there is no such Dispute as above, or as in doubtful Topicks of Philosophy; but a Test to try a Fool from a Man of Sense; for one who can be slavish enough to adhere to the common Absurdities, must be mean-spirited, and also circumscrib'd in his Understanding to a narrow Compass; for an Absurdity as gross as two and two make five, can be no Subject of Dispute among Men of Sense. A Man must be pusillanimous enough to be silenced at once by Authority, or declare at once the Truth, as it appears to universal common Sense.

Therefore are these Things never argu'd, but throw'd out sometimes as a Criterion to sound the Depth of a Man's Understanding who is a Stranger: And this not among Rakes, *Hobbiſts*, and Latitudinarians, as the Clergy would as ignorantly as falſly intimate, but it is to be found principally among the moſt valuable, virtuous, and learned People, and therefore it cannot be expected Gentlemen will ſerve the Clergy long in publick with what they are aſham'd to own in Converſation, becauſe it calls their Honesty and Understanding in Queſtion.

This is the real and well-known State of the Caſe, and therefore it would conduce to the Interſt and Honour of the Clergy to think in Time of being a little more conſiſtent to *British Liberties* and *British Underſtandings* than they have hitherto been, leſt they bring that Scandal and Detriment to the beſt conſtituted Church in the World, which thoſe whom they falſly imagine are their Enemies would be loath to ſee; for we would have them go on to inſtruct, tho' not to enſlave; but if they are in haſte to bring Things to a Criſis, their own Way, the taking up a few more Perſons for Speculative Matters would contribute very much to it, tho' nothing would conduce more than three ſuch Sermons in a Year as Mr. *Betty's*, one at each
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University, and one in the City of London. This would do their Business more effectually than twenty Treatises against the Miracles publish'd every Year.

There is a Treatise lately publish'd, which the Title Page tells us is AGAINST those who say *Reason is a sufficient Guide in Matters of Religion without Revelation*. One would think this was not calculated for the Meridian of London, nor what End can be expected from it, who it is design'd for, nor where the Policy lies of themselves keeping up a Debate on this Question, is what I cannot discern.

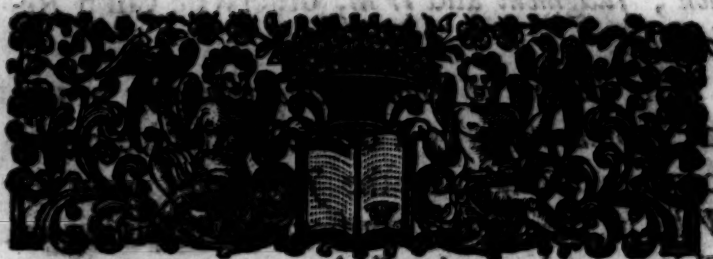
They say there is no perfect System of *Natural Religion*; and Religion being Supernatural, REASON, which considers only natural Things, can be no Guide to it. Now this indeed happens to be true of Religion, as they teach it with their own Political Additions, and the *Divine Light of REASON* which God has given Man to guide him, can be no Guide to such Religion; which is just saying it is *Unnatural* and *Unreasonable*.

But Religion, which is founded on the natural Evidences we have of a *wise, perfect, and just* God, of the Immortality of the Soul, (and future Felicities and Infelicities the Consequence thereof) and on all Morality and Virtue conducing to the Peace, Honour, and Happiness of Man in Society; is found in
NATURE;

NATURE; and REASON is a SUFFICIENT Guide to it.

As a farther Demonstration of this, I shall here publish the following *Rational Principles*, whether or no this is a perfect System of Natural Religion; and Natural Logick; (or rather whether it will not lead us to a perfect one) I shall leave others to determine; but this I think I may venture to say, that it contains the *Elements* of Religion as well as of Morals and Politicks; and the CRITERIONS by which they are to be try'd; reduc'd to plain, natural, self-evident Propositions, which are so irresistible and universal as to admit of no disputing. And I take all Opportunities of publishing this, finding the Usefulness of it as well to shew that Religion is not in itself against Nature nor against Reason; as also, that altho' *Elements* and *Principles* are not practical *Schemes* and necessary *Forms*, yet these *Schemes* and *Forms* contain much of the Passions and Interests of the Introducers, to the Scandal of Religion and even of Humanity; therefore it is necessary to have something to try those *Schemes* and *Forms* by; and Man is not so imperfectly made as to be without a proper *Guide* to whatsoever is convenient for him to know or do.

Rational



* *Rational Principles.*

I.  REASON is the distinguishing Excellency, Dignity, and Beauty of Mankind.

II. There is no other Use of *Reason* than to judge of *Good* and *Bad*, *Justice*, and *Injustice*, *Wisdom* and *Folly*, and the like ; that a Man may thereby attain *Knowledge* to distinguish *Truth* from *Error*, and to determine his Actions accordingly.

III. This *Reason* is known to us also by the Names of *Judgment*, *Light of Nature*, *Conscience*, and *Common Sense* ; only varying its Name according to its different Uses and Appearances, but is one and the same Thing.

IV. The *Understanding* of Mankind consists of *Apprehension*, otherwise call'd *Perception* ;

* *Infallibility of Human Judgment*, p. 83.

tion ; *Judgment* and *Will*, otherwise call'd *Resolution*.

The *Errors of Human Understanding* are in the *Apprehension*, by a careless Injustice before they are brought to the *Judgment* ; or in the *Will*, in inequitably chusing and resolving on Things without the *Judgment*, or contrary to it.

V. The *Judgment* of Man is an involuntary Faculty, acted upon by Objects, and determines without any Consent of the *Will* ; like a Mirrour, which gives a true Image of every thing that can be brought to it.

And according to the Certainty or Uncertainty of any Matter, the *Judgment* determines it to be more, or less doubtful, or true, or false.

VI. If there is not sufficient Certainty, or some Matter of Fact, to demonstrate Something clearly to the *Judgment*, no Authority or Power whatsoever can force or persuade it to determine whether it be Good or Bad : But if it is brought to View, a true Judgment is unavoidable.

VII. *Reason* is not only a competent and infallible Judge, but the only Test to which all Authorities must submit to be try'd, before we can know ourselves, or prove to others, whether they are *Good* or *Bad*.

VIII. Whatsoever is *Just, Wise, True, and Good*, hath no Occasion to Fear a Trial by *Reason*, or to appeal from it to *Authority*.

IX. *Believing* is an Assent of the *Judgment*. Therefore, where the *Judgment* hath not determin'd or assented to something seen by the *Apprehension*, pretending to believe is a bare *Affirmation* and *Act* of the *Will* only, which is no other than ignorant or wicked *Lying*.

X. A Voice in Thunder from the Clouds, nor any Prodigy or Miracle whatsoever, can alter or efface the Notions of *Justice* and *Wisdom* in the Minds of Men ; it may prevent the Use and Benefit of them, but cannot hinder their *Judgment* from determining whether what they see and know is *Just* and *Wise, True* and *Good*, tho' it may terrify them to Silence and *Lying*.

For the Notions of *Justice* and *Injustice, Wisdom* and *Folly*, are after the same Manner imprinted on the Mind, as the Notions of Colours ; full as early, are equally unalterable, and as truly and properly apply'd.

XI. *Religion* and *Knowledge* is not confin'd to any Persons who have particular Faculties of perceiving, judging, and improving thereby : What is useful is for general Benefit and Instruction.

XII. Things design'd for common *Belief*, must have Evidences fitted to common *Reason* and *Sense*.

XIII. The Notions of *Justice* and *Wisdom* are prior to the Notion of the *Being* of God.

The Knowledge of the *Being* of God is the Effect of natural Reasoning on Things obvious to our Senses, discovering the World and Things contain'd in it, to be the Production of some one *Just, Wise, Powerful, and Perfect Being* or *Agent*; and to this irresistible Conception or Idea we give the Name of God.

XIV. The Notion of the *Immortality* of the *Soul* arises from observing the great Capacity the Mind of Man discovers, and strives to exert in the Invention of Writing, Speaking, and Machines to act with, beyond the natural Limits of the Body; the Difference of the Operations of Men and Brutes, tho' their Organs and Means are the same, the Efforts of the Deaf and Dumb in Reasoning, and explaining their Reasonings, tho' they have a Sense less than some Brutes, the Pre-science in Dreams, and other like inorganical Ways of Perception, and the Affinity of the common Ways of receiving Knowledge with those uncommon, the Difference there is in the Effects produced by Language written or spoken, conveying Knowledge of Things, at a Distance, without Contract to the Taught, but none to the Untaught, though their Senses are equally perfect and alike exerted; the beginning Motion within ourselves, without any external Touch to excite it, shewing thereby Perception *from Matter*, and Action *to it*, without touching it, discovering itself thus to be a conscious, perceiving, acting Spirit, or living Personality, operating without the Body, to Fore-knowledge, when its Organs are at Rest

Rest and useless, capable of distinct Existence from it, not liable to the Accidents thereof, or attackable by any Elementary Force, or tangible by any conceivable Matter : And tho' it may be punish'd by being depriv'd of greater Felicities, and forc'd into lesser ; yet (as the Beings likely to punish it are not perishable by it) Annihilation can be no reasonable Punishment : We have an evident Deficiency of a Sense or Senses to perceive what the Essence of it is, and its Manner of operating and existing at present, and in Futurity ; but how it can be Mortal is not conceivable, from whence the Notion of this Mind's being an IMMORTAL SPIRIT becomes *Irresistible*.

XV. The Notion of a Providence is produc'd by observing real Matters of Fact, and Transactions of an interposing and preventing Power, which are not accounted for by common Consequences, Chance, or any natural Causes.

XVI. All *Religion* which hinders the Use of *Reason*, destroys also the Use of the Notions of *Justice* and *Wisdom* in the Mind of Man, which is the FOUNDATION on which the Knowledge of God and his Providence, and the *Immortality of the Soul*, is built ; and is therefore a wicked Cheat, dishonourable to God and *True Religion*, and injurious to Mankind.

XVII. *Religion*, which teaches a farther Improvement of the RATIONAL *Faculties* of the Soul in this Life, and the Care of it afterward, a Method of worshipping God suitable to the great Notions we have of his vast *Wisdom* and *Power*, a recommending ourselves to

his Providence here and hereafter, is of indispensable Benefit and Use to Mankind; the native Disposition of Self-preservation, Admiration, and Curiosity, excite a natural Tendency towards it.

This is the Original of all *Religion*, the FOUNDATION on which it is built, the END to which it tends, and the only RULE to which it can be reduc'd and try'd.

XVIII. *Morality* is a Scheme of Politicks, whereby a Man may be happy himself, and make those so with whom he converses: Doing Good to the Publick brings Honour and Riches; and regulating a Man's self brings Pleasure and Health.

It is a prudent Conduct by which a Man regulates the Use of his Senses, Appetites, Passions, and Desires; and acts and chuses what conduces most to his Honour, Pleasure, and Prosperity, which being equally and inseparably regarded, compleat his Happiness.

XIX. The Good and Benefit of Government is for the Persons govern'd.

And this is the Original Law of Laws, and Authority of all Authorities, to which all Governors and Government, Laws, Politicks, and Customs, stand referr'd, and are thereby to be try'd.

XX. No Laws or Politicks were perfect at the first Introduction of them, but are alter'd and alterable as the Good and Benefit of the Nation doth more appear or require: And if there are any Laws, Politicks, or Customs, to the Publick or Universal Detriment, 'tis just and necessary to alter them, and he is an *Enemy* or *Traitor* that hinders it.

XXI.

XXI. Mankind is naturally endow'd with *Reason* sufficient to provide Laws, and invent Methods of Government.

Government founded on the General Good is self-defensible, and has no Need of any other Foundation or Defence but *Nature, Justice, and Reason.*

No Man can have any Pretence, Business, or Pleasure, in looking for any other Authority to govern by, or form Schemes of Government from, unless he hath something to assert or vindicate that is contrary to *Nature, Justice, and Reason.*

XXII. A Man may have Right to the proper Estate and Possessions of his Predecessor, and the publick Peace and Benefit may make it necessary for him to succeed in the Government:

But there is no Native Right for one Man more than another, to assume Dominion over any People contrary to the general Consent, Peace, and Benefit of those People.

XXIII. The whole Art of reducing Things to a Trial by *Reason*, consists in *Fortitude.*

That is, in an equitable Resolution of the *Will* to chuse and refuse, according to the Dictates of the *Judgment.*

The *Judgment* is an infallible Light and Direction whereby *Justice* may be done in apprehending, and *Equity* in chusing.

And the *Sentence* which is form'd on such a rational Trial, is a Universal Proposition, adapted to the general *Reason* of Mankind, a self-evident or (at least) an irresistible Truth.

Therefore, When any thing is offer'd, to which the Belief or Assent of the *Judgment* is requir'd; divide the Mind into *Apprehension, Judgment,*

Judgment, and *Will* : If what is seen in the *Apprehension* be contrary to what is requir'd, the *Judgment* doth so determine it to be contrary : And if there is nothing seen by the *Apprehension*, then hath the *Judgment* made no Determination.

In either of these Cases it may be boldly affirm'd and demonstrated, that the Proposer himself doth not believe it, nor hath any Faculty of his Mind had any thing to do with the Matter, but the *Will* only ; and his pretended Faith is an idle airy Conceit, an unintelligible *Chymera* of the Phantasy :: For the SECRET of the Art lies in observing that the DETERMINATION OF THE JUDGMENT IS INVOLUNTARY, and therefore one Man may know what another believes. Or, more properly speaking, we have no Meaning at all, when we say we *Believe*, but what cou'd more intelligibly be express'd by saying, we *suppose*, we *assent to*, or we *know it to be more or less Possible, Probable, or Certain*, according to this SCALE.

Certain, } *Indeterminable,* } *Possible,*
Probable, } *Impossible or False.*

And therefore, whosoever would learn to Think and Speak justly, must learn to Think and Speak as if there were No such Words as BELIEVE and FAITH ; and he that durst not, or cannot conceive THIS, is incapacitated for forming a right Understanding ; for HERE lies the Impediment, and THIS is the Grand MYSTERY of all the Confusion and Error.

This Amusement being remov'd, the Reasoning not on Notions, but on Matters of Fact and Appearances to Sense, and an honest Report made of what the Judgment dictates ; Arguing

guing is then from GENERAL PERCEPTION to a GENERAL DETERMINATION, and an Assent is as necessary and forcible as in Arithmetick, arises exactly after the same Manner, is liable to no other Obstruction nor Objection, and as easily attain'd as the first Rules thereof.

Or, to render this Method of Reasoning yet more familiar,

Consider this Faculty of the *Mind* (most properly) call'd *Judgment*, by its other Names or Appearances, *viz. Reason, Light of Nature, Conscience, and Common Sense*; and it will easily appear that Mankind hath no other Faculties to understand any Matter by, or Ways of distinguishing one Thing from another: Nor is there any Knowledge, Determination, or Satisfaction against it, or without it; neither can the Terror of Authority, or Amusement of Argument, wholly stifle it.

The Way then to discover Truth, is to consider how Things appear to GENERAL Common Sense; that is to say, to *Indifferent Persons*, or to *Every Person* in the World, and to stand with Resolution to the Result made on such Consideration.

To prove the Truth of your Work, and shew that you have apprehended justly, and resolv'd equitably, according to the true Dictates of your Judgment, take this Sentence of Common Sense, (that is to say, the Result which is made on a rational Examination of the Case) and reduce it into Form by writing it down, and 'twill be found a plain, irresistible, and self-evident Truth, fitted for the general Reason of Mankind; that is, such as every Man's Common Sense and Reason can't help acknowledging,

ledging, any more than they can, that Two and Two make Four, or (which is as self-evidently true, but requires a little more Inspection) that Seventeen, Four, and Nineteen make Forty.

For there is no other Mystery in forming a right Understanding, nor in attaining Knowledge and Wisdom, but what is contain'd in this short Sentence.

Exert with Diligence and Fortitude the Common Use of Common Sense.

For the universal Criterion of Truth is no other than this:

To say a Thing is *what it is*, and what it appears to be to our own Apprehension and Judgment, that is to our own *Common Sense*, and to the Apprehension and Judgment of all Mankind, that is to *Universal Common Sense*, is to SPEAK TRUTH.

To say a Thing is not *what it is*, nor what it appears to be to *Universal Common Sense*, but to contradict the Testimony of our own, and every Body's *Common Sense*, is TELLING a LYE.

This is the true Use of REASON, for which Men are answerable to themselves and to one another here; and if ever they are call'd to an Account for any thing hereafter, it will be for the Use or Abuse of this.

Thus have we fully shew'd the Falsity of that Reflection on Rationalists, that they have no regular Scheme of Principles, but are pulling down the Religion Men have, and setting up nothing in the room of it.

We see here a System of Principles immoveably fix'd by the unalterable Laws of Nature, which needs no Miracles to prove it, nor Force to establish it; which no Authority can destroy, or Interpolators corrupt: but hath a Testimony of its Truth in the common Sense and Consciences of every living Man. If Books may be burnt, and Letters wholly lost, yet Reason must continue so long as there is any Being which hath that bright Image of its Great Creator, the distinguishing Property of the Human Species.

F I N I S.

